

MASTER NEGATIVE
NO. 93-81597-3

MICROFILMED 1993

COLUMBIA UNIVERSITY LIBRARIES/NEW YORK

as part of the
"Foundations of Western Civilization Preservation Project"

Funded by the
NATIONAL ENDOWMENT FOR THE HUMANITIES

Reproductions may not be made without permission from
Columbia University Library

COPYRIGHT STATEMENT

The copyright law of the United States - Title 17, United States Code - concerns the making of photocopies or other reproductions of copyrighted material.

Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specified conditions is that the photocopy or other reproduction is not to be "used for any purpose other than private study, scholarship, or research." If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of "fair use," that user may be liable for copyright infringement.

This institution reserves the right to refuse to accept a copy order if, in its judgement, fulfillment of the order would involve violation of the copyright law.

AUTHOR:

TITLE:

**THOUGHTS ON
AFFECTATION: ...**

PLACE:

LONDON

DATE:

1809

Master Negative #

93-81597-3

COLUMBIA UNIVERSITY LIBRARIES
PRESERVATION DEPARTMENT

BIBLIOGRAPHIC MICROFORM TARGET

Original Material as Filmed - Existing Bibliographic Record

177
T39
Thoughts on affectation,
addressed chiefly to young people.
2^d. ed.
London 1809. O. 12+254 p.

Restrictions on Use:

TECHNICAL MICROFORM DATA

FILM SIZE: 35 mm REDUCTION RATIO: 1x
IMAGE PLACEMENT: IA ~~IB~~ IB IIB
DATE FILMED: 7-15-93 INITIALS MLG
FILMED BY: RESEARCH PUBLICATIONS, INC WOODBRIDGE, CT

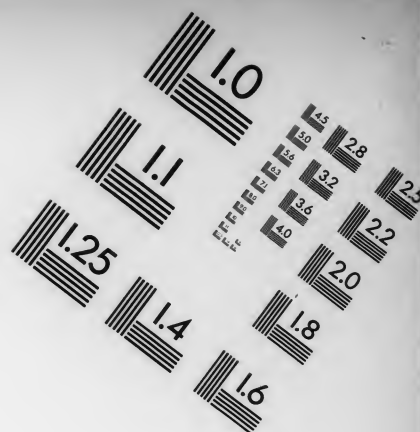
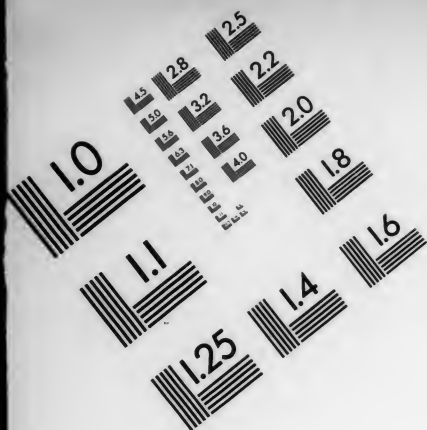


AIMM

Association for Information and Image Management

1100 Wayne Avenue, Suite 1100
Silver Spring, Maryland 20910

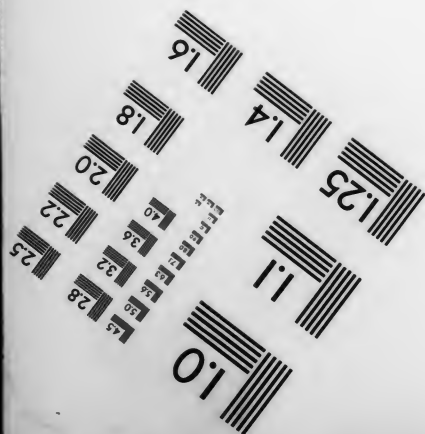
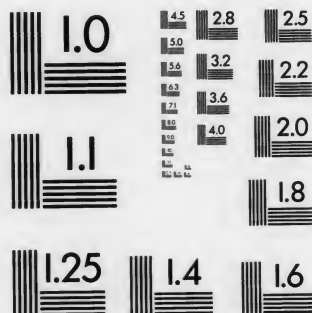
301/587-8202



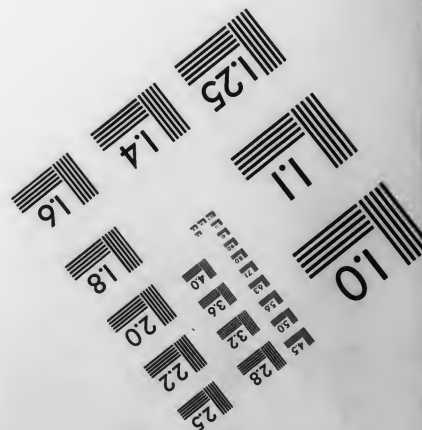
Centimeter



Inches



MANUFACTURED TO AIMM STANDARDS
BY APPLIED IMAGE, INC.



177

T39

Columbia College
in the City of New York



Library.

This book is due two weeks from the last date stamped below, and if not returned or renewed at or before that time a fine of five cents a day will be incurred.

MAR 2 1925

JUN 9 - 1930

634
5



THOUGHTS
ON
AFFECTATION:

ADDRESSED
CHIEFLY TO YOUNG PEOPLE.

SECOND EDITION.

PRINTED BY
RICHARD CRUTTWELL, ST. JAMES'S-STREET, BATH;
AND SOLD BY
WILKIE AND ROBINSON, PATER-NOSTER-ROW, LONDON.

1809,

CONTENTS.

<i>Virtues.</i>	<i>Vices, or Failings.</i>
A FFECTION towards Parents and Relations 1	N EGLECT of Parents and Relations 6
Charity, and Universal Benevolence 12	Covetousness, and Narrow-Mindedness 16
Courage 20	Cowardice 24
Friendship, and Warm Affections 22	Indifference, & Coldness of Manner 31
Generosity 34	Meanness 37
Gratitude 39	Ingratitude 41
Humility 46	Arrogance 51
Modesty, and Innocence 56	Boldness and Impudence 61
Mildness, & Gentleness of Temper 67	Eagerness, Violence of Temper 75
Patience 82	Impatience 86
Religion 89	Impiety 93
Serious Disposition, and Fondness for Home 98	Levity, and Wild Love of Amusement 104
Temperance 108	Intemperance—Gluttony 111
Truth, and Plain Speaking 116	Bluntness 121
<div style="display: flex; justify-content: space-between;"> <div><i>Amiable Qualifications.</i></div> <div><i>Disagreeable Habits.</i></div> </div>	
Accomplishments and Taste in various Arts 128	Contempt for all Acquirements 135
Attention 138	Thoughtlessness—Indifference 142
Cleanliness 146	Slovenliness 149
Elegance of Manner and Drefs 152	Awkwardness, and Unfashionable Dress 157
Indulgence for the Failings of others 164	Strictness 168
Learning, Knowledge: and what is commonly called Knowledge of the World 170	Ignorance, with Contempt for all Knowledge 175
Economy 178	Extravagance 181
Prudence 185	Imprudence 191
Tenderness, Feeling, or Sensibility 197	Roughness, Harshness, or Brutality 199
<div style="display: flex; justify-content: space-between;"> <div><i>Accidental Circumstances in Life, not depending on ourselves.</i></div> <div></div> </div>	
Beauty 207	Ugliness 213
Bodily Strength 215	Weakness 217
Family 220	Low Birth 225
Good Health 230	Illness 233
Memory 239	Forgetfulness, or Absence 244
Riches 248	Poverty 251
Youth 255	Age 258

177158

14 MAY 1894 Bangs 11



INTRODUCTION.

“**V**ANITY of vanities! all is vanity!” said the Wise Man long ago; and in these days, ‘Affectation of affectations! all is ‘affectation!’ says a much less wise, but in this point as true a voice. Vanity and Affectation, it may be affirmed, are frequently almost synonymous; and they are assuredly closely allied, if not actually the same, for the one scarcely ever exists without the other. And it is not more certain, that almost every virtue and every vice may be traced to the source of vanity, than that nearly every action of every person’s life is tinged with affectation. This will the more readily appear, when we consider, that as every virtue has its opposite vice, so we have often seen affectations of the most decidedly opposite natures: for by affectation I do not

merely design to speak of the elegant and fashionable frivolities of a pretty young woman, but to point out affectation in the old as well as the young, the poor as well as the rich; and to prove, if I am able to explain, that of which I am myself thoroughly convinced, that as much affectation exists in the cottage as in the palace; and that the shabby old coat, or unfashionable gown, is not unfrequently as affected a clothing as the gayest ornaments of the gayest lady.

If I should in the course of this attempt now and then introduce an incident, with a view of exemplifying my opinions, I hope it may not prove unacceptable to my readers. And as I think it will be the best method to divide what I propose to say according to the various kinds of affectation, which in the course of a long life I have so often observed; I shall begin by a list of those *Virtues, Vices, amiable Qualifications, disagreeable Habits, and accidental Circumstances in Life not depending on ourselves*, which most frequently have affectation for their constant companion.

I have long beheld with wonder the excess of affectation displaying itself in every different line of life, with which it has been my lot to

be acquainted; and whilst I have felt myself shocked at the measure of pride so discoverable in most persons, even when the subjects of their self-approbation were in some degree praiseworthy, my astonishment has been so excited by the actual affectation of, and pride in, practising not only follies, but positive sins; that it does appear to me as if most of the faults and failings of the world were reducible into that one defect—Affectation; and that if that *one* would submit to correction, great progress might be made towards amendment. Impressed with this idea, I have arranged a few thoughts on those circumstances and their opposites, which I have oftenest found to be accompanied by or productive of pride; which, considered either in a more or a less serious light, so utterly destroys all pretension to merit, that it in fact strips every acquirement of art of the praise which is its due, every elegance of its power of pleasing, and, alas! even every virtue of its intrinsic worth; which ever must, after the most strenuous endeavours, consist in acknowledging good actions to be mere efforts of humble obedience.

On this subject then, on which I am going to address my younger friends in particular,

(though if those of my own age will favour me with their notice, they may perhaps confess that affectation belongs to the old as well as to the young;) I shall hope for indulgence, and beg for candour, to reflect that I by no means intend to imply that the people guilty of *some* of the follies held up to their view are to be supposed guilty of *all*: yet one leads to another; and the danger of affectation once given way to in the early part of life is such, that I have scarcely ever known a very affected young person, who has matured into a composed and a plain old one.

But I shall confine myself chiefly to the affectations of my own sex; and, oh! that I could prevail on women to become what I wish them! how assuredly would their reformation reform the more material part of human kind! For the insignificance of the woman occasions the insignificance of the man; and so the circle runs round in a variety of absurdities, every additional one still more disagreeable than the last. Whilst men find themselves so far from slighted, that, on the contrary, they are admired for their excesses, can it be imagined they will alter? or will they ever suppose that the pretty fool who talks such entertaining non-

sense with them, is really capable of supporting a more distinguished part in conversation, than just to join in descanting on the merits of a favourite horse; or to settle some material point in the reigning fashion of the moment? Yet though I must of course be better acquainted with those foibles, from which I dare not fancy myself entirely free; and that I must have more accurate knowledge of female follies, than it is possible for me to have of those more peculiarly belonging to men; yet even *they* must forgive me, should I occasionally venture to mention vanities of theirs, which are so often observable in those who indulge in what a very slight degree of consideration might easily have repressed during youth; but which, suffered to increase with increasing years, in age becomes so inveterate, as too probably to baffle the inclination to overcome evil habits which cannot fail at last of arising in every person's mind, who feels that his own follies are the causes of many a discomfort, not only to himself, but to all those connected with him: for of the inconveniences (to use no harsher term) of which indulged Affectation is the root, there is indeed no end.

Those who familiarise themselves, even relatively to trifles, with the meanness of deceit, (and what is affectation but deceit?) soon become regardless of that strictness of truth, so necessary with respect to even our worldly transactions; and as one error is usually an introduction to another, neglect will inevitably follow of many a virtue, on which happiness both here and hereafter must depend.

People allowing themselves continually to impose upon the world, by degrees impose upon themselves, and imagine they are really the virtuous or amiable character they have so long been only acting; but sadly will they perceive that mere imitation of good has produced a fatal difference, which time must discover to every eye; whilst conscience has, sooner than possibly was desired, opened to themselves the truth of their disposition. Every thing that is good or amiable, is however in itself so engaging, that although one may grieve at their not endeavouring really to *be* what they take such pains to *imitate*, one feels scarcely surprised when people pretend to be what is universally admired. But what is truly astonishing, is the unaccountable *imitation* of *evil* that is so common, which certainly hardens the mind, and

becoming habitual, makes it ready for the reception of every improper thought; and renders those who have encouraged that species of affectation as guilty of the crimes or follies, an *appearance* of which they have ridiculously prided in, as if they had *actually* committed them. It is wonderful that things in themselves notoriously bad, nay vicious, should meet with admirers, who are ambitious of being supposed what they are not, by affecting conduct which gives them no pleasure, and renders them odious to others; yet such is the fact, as some of the following examples will, I think, clearly prove: and though it be a mortifying acknowledgment for us to make to ourselves, that so many of our apparently best actions are derived from affectation and vanity, yet should the truth come home to any one heart, it is to be hoped that amendment will follow conviction; and then I may venture to say, that

“If I one soul improve, I have not liv’d in vain.”

Beattie’s Minstrel.

This little work, trifling as it is, not being the production of fancy, but of much serious observation, and wish to serve my neighbours, I address it to them, in the hope that it may

prove useful to some, perhaps not unentertaining to others. It pretends not to new discoveries; but a few short remarks on common subjects may possibly serve to amuse an idle hour: and, designed as it is for the benefit chiefly of the youthful reader, should it fail of success, the writer will not have much to repent of, since the intention was at least not improper; and that even should it do no good, it can certainly do no harm.

VIRTUES.—VICES or FAILINGS.

Affection towards Parents and Relations.

AFFECTION for parents and relations seems in itself so natural as well as necessary a part of every person's disposition, that it scarcely deserves to be affected; when it appears impossible for any mortal to divest himself of what, from seeming so interwoven with every person's being, has but little right to the appellation of virtue, since there is none in doing that which we cannot help.

But yet the affection, if constantly kept up, for parents, when illness, old age, or perhaps still other circumstances, may render them peevish, tiresome, or inconvenient to their children; in such cases, steady affection, though certainly an indispensable duty, may be reckoned as a virtue: for there may sometimes be a difficulty in the exercise of it. Yet far be it from

prove useful to some, perhaps not unentertaining to others. It pretends not to new discoveries; but a few short remarks on common subjects may possibly serve to amuse an idle hour: and, designed as it is for the benefit chiefly of the youthful reader, should it fail of success, the writer will not have much to repent of, since the intention was at least not improper; and that even should it do no good, it can certainly do no harm.

VIRTUES.—VICES or FAILINGS.

Affection towards Parents and Relations.

AFFECTION for parents and relations seems in itself so natural as well as necessary a part of every person's disposition, that it scarcely deserves to be affected; when it appears impossible for any mortal to divest himself of what, from seeming so interwoven with every person's being, has but little right to the appellation of virtue, since there is none in doing that which we cannot help.

But yet the affection, if constantly kept up, for parents, when illness, old age, or perhaps still other circumstances, may render them peevish, tiresome, or inconvenient to their children; in such cases, steady affection, though certainly an indispensable duty, may be reckoned as a virtue: for there may sometimes be a difficulty in the exercise of it. Yet far be it from

me to insinuate that any virtue can be separated from duty, when the most exalted pitch of virtue comes far short of what is confessedly every Christian's duty : to perform it therefore in its fullest extent, is every one's interest, as it likewise is never to disunite the connection on which so much of comfort depends.

Yet natural, necessary, and virtuous, as this sensation of affection may be, it is melancholy to observe how often it is a mere representation where it does not exist, in order to impose on a world, which after all is seldom imposed upon, but sees with contempt through the thin disguise put on by a gay young lady attending with care on her father's infirmities, whilst she is all anxiety for the hour of escape from the dull occupation; and the moment the coach arrives to convey her to the place of her destination, leaves the pillows to be arranged by the servants, and flies to more cheerful scenes : unless indeed some person whom she wishes to please should chance to be present, then does the tenderness of her conduct display itself in the fullest glory ; and she needs to be reminded more than once that she is waited for, before she quits the dear task of alleviating with her own hands the distresses of a parent.

The tender and careful mother is often as disgustingly affected in her proofs of love towards her child; but why affect, or be proud of, what every

woman, nay every female in the creation, feels for her offspring? Nobody would doubt your love, were you not so over-anxious to display it; and then we cannot help observing that these over-abundant caresses are seldom lavished, except when you are sure of admirers ; and that if perfectly free from company, the hour of dressing often interferes with a visit to the nursery. Nay more, that before you can quit the superintendence of your table below, and have finished coffee with your ladies above, the time is come for you to repair to your evening engagement, when the dear infants being buried in sleep, it would be cruel to disturb them; and though you talk much of maternal fondness, you proceed to your amusement with as unthinking a mind as that of the little innocents you have neglected. Why tell us so repeatedly, as your children advance in years, of your excessive anxieties for their welfare ; how your thoughts are night and day busied in planning schemes for their advancement in their several professions or situations in life ? Why so earnestly endeavour to persuade us of what we supposed to be the case ? For it is not uncommon for parents to love their children ! Though the pains you so evidently take for yours to be remarked, lead us a little to suspect it ; and, though unwillingly, to think of Affectation.

Affection for relations in general is still more frequently an affectation ; for though it be nearly impossible for people not to love their fathers, mothers, or children; yet a vehemence of fondness for others, only because they bear the same name, or are derived from the same family, is truly absurd. But this often is to be met with; and one hears people talk with regard of those whom they have never seen, without knowing a single circumstance of their character, and that merely because they bear the name of cousin ! I have felt disgusted in nearer relationship, to hear people express themselves with delight at the idea of becoming acquainted with a nephew or niece, born years after a total separation had taken place from the parents, and pretending that as relations they must and did love them. As relations they might and ought to be willing to *serve* them, to *assist* them, with the most friendly activity, in all their concerns ; to *feel* an interest in whatever befalls them ; but to *love* those whom we know nothing of, is impossible. I once knew a lady, whose affection for her relations was, as she said, so great, that she actually shed tears of sorrow for the loss she was likely to sustain on the illness of an uncle whom she had not often seen, and with whom she was the greatest part of her

life totally unacquainted ! Surely this deserved the name of affectation.

Affection between husbands and wives, though not altogether so natural, or so constant, as that from parents to their children, and *vice versa*, yet is so generally allowed to be both a duty and a virtue, that it is but too often affected, where in truth there is none. But pleasing as it is to behold domestic happiness and regard evincing itself on even the most trifling occasions, mutual attention and confidence marked by a look or a trivial word : so is it in an equal degree offensive to observe formal civility, or attempts to appear warmly affectionate and friendly, where one is conscious, that coldness, if not disagreement, is the daily bread of that circle, who to their guests seem the most attached of all families. Oh ! why only *affect* what would constitute real bliss ? Why not *really be* what you know would deserve the good opinion you so labour to gain ? Let true affection fill your hearts, and then you will not feel even a temptation to make a parading shew of that in which you will have no undue pride, whilst you really exercise it.

Neglect of Parents and Relations.

CAN it be possible this should ever be affected? Yes, very possible; much too common and improper as was the other kind of affectation, this is doubly so. Neglect of those to whom care and kindness are due, is in itself so hateful, that it seems an almost incredible, and is a truly extraordinary, thing ever to be affected by any person, who feels even the slightest regard for those it is so natural to love: whilst the hard-hearted being who is conscious of want of tenderness for his nearest connections, must, one would imagine, be covered with shame, should his neglect become known. But so far from this, lightness of manner, and a disrespectful mode of mentioning those to whom nature attaches us, is such a mark of fashion, that many an idle young man has talked of the *old boy* or the *old girl* in company, and joined in ridiculing their failings, or perhaps, alas! their infirmities; when after all that very man has always behaved with a decent propriety towards both his parents when in their presence, and indeed in the general tenor of his conduct has by no means been wanting in that affection which he so absurdly affects

to despise! This affectation of neglecting parents and relations is more peculiar to men than to women, the latter being usually proud of their fine feelings, whilst the former equally boast of their harshness; but either fashion, or a foolish thirst for praise, occasions both. The woman, though unwillingly perhaps, staying at home to make the tea of a sick relation, comforts herself with the amiable character which her proper conduct insures to her. The man, scorning to be tied to the apron-string of an old woman, or confined to the dullness of a sick chamber, laughs at the poor fools who waste their time in such nonsense, and admires himself, though few other people pay him the same compliment. A fear of incurring the justly-odious appellation of a legacy-hunter, often leads a man into the extreme of neglect, and makes him, by affected brutality, deny to himself and deny to his friends (at seasons, when sickness, sorrow, or old age, leave but little enjoyment) the soothing pleasure which might arise from the kind attention of a person, who, having other amusements in his power, from that very circumstance of the attendance being voluntary, fails not to give double delight to the thankful sufferer; who blesses his entrance into the room, dwells with fondness on his countenance, is revived by the sound of his voice, and is proud of his performing a mere duty! Is it worth while to

forego all this, with (to crown the whole) the encouraging approval of conscious rectitude, only to attain the name of a fine-spirited young fellow? But if you must be affected, affect that which leads to the happiness of your relations and connections, not that which must raise a blush whenever you are named, and which must to yourself be disgraceful; for the man who could answer, when the health of his dying wife was enquired after, "I believe she continues much the same," must have affected more neglect than could be true; since living in the same house with the poor woman, notwithstanding the most excessive inattention to her, he could not fail of *knowing* what her situation was: this man did indeed for ever disgrace himself in the opinions of those who heard him.

I know another instance of (I hope) equally affected neglect, in a man of very high rank, who, after a dinner was over in his own house, at which he had done the honours for some hours with perfect ease and politeness, at length addressed the company, with "And now let me beg you to drink my new son's health, for just after we sat down, a servant whispered me that Lady ***** was brought to bed." One of the party, whom I can trust, assured me he heard the unfeeling speech; whilst he shuddered at the indifference of the *fashionable*

husband, which, whether affected or real, prevented his flying to the apartment of his no longer suffering wife, and bestowing a first blessing on his child! Though such characters as these do sometimes occur, who are proud of their coldness and inattention, with what pleasure does one reflect that the tender father and the affectionate husband are far more generally to be met with.

Very few women ever attempt to gain admiration by an appearance of neglect to their connections, or of indifference to their children; though true it is, I have known some exceptions; and as an instance beg leave to mention a fact, which I know to be truth, of a lady, who, with the highest absurdity of affectation, answered a visiter, who asked, on hearing the steps of children upon the stairs, "how many she had?" "I really never remember; one of the servants can tell."—What must have been that woman's sensations, when of her *ten* children, only *one* lived to grow up! Could she consider the loss as a common accident in life; or, humbled in the dust, did she confess the punishment was just? But though women seldom affect unfeeling neglect, yet at the same time it must be acknowledged, that when I have sometimes heard a father say with unpleasant roughness to the nurse, "take away that squalling brat;" that the mother has instantly

caught it from the servant, clasped it to her bosom with maternal ardour, and accused her husband of cruelty to the dear angel! On beholding such scenes, I have suspected the behaviour of both was assumed; and have in course of time discovered in the subsequent conduct of the father more real care of the child, than in that of the affectionate mother.

Affectation of neglect is most frequently to be found amongst the great; and is, to their credit be it spoken, seldom practised by very low people. A low man may sometimes speak roughly of his parents, meaning by his manner to prove he is now no longer subject to their controul; and so far as the roughness was designed to assert independence, he was guilty of affected neglect. But it is certainly not so common as amongst the better-educated orders, whose superior acquirements ought to have made them better acquainted with the duty due to the supporters of their infancy, than fashion chooses to admit of, to whose laws they voluntarily sacrifice the first and dearest ties of nature, the pleasures of domestic affection; whilst the most ordinary servant makes it a sort of point now and then to spend a holiday in visiting the old folks, asking after brothers and sisters, and telling how they themselves go on. How great is the contrast with the cold and very rare meetings, which take place amongst some of

the highest rank; and how painful is the reflection, that a want of natural tenderness should ever be affected as a mark of good sense or elegance, or ever attract admiration! Let the depraved heart which can either affect or admire such conduct, ask itself, and tremble at the reply, whether "Honour thy father and thy mother," be not a command from on High?

Charity, and Universal Benevolence.

THE first is so fully and so beautifully described by St. Paul, that it stands in no need of my praise to recommend, not the affectation, but the real practice of that without which every other good quality is declared to be nothing worth. Yet no virtue is so often only affected as charity; I mean that part of it most particularly which relates to alms-giving. —To a subscription put about by a person of rank, where the name of the giver will be known, how many a guinea is produced, by those who have refused a shilling to the distress they were perhaps really acquainted with! The pleasure of putting a large offering into a plate held by a Bishop often brings twice as much to a charity, as would have been collected if only the Curate had stood at the church door. But notwithstanding these instances of folly, which are well known to every body, I do not pretend to insinuate that want of charity is the failing of the present age—far from it, and the number of

public charities most nobly supported, with the still greater quantity of private ones, would loudly condemn me if I dared to complain of want of relief for the distressed. Yet how far donations to the poor really proceed from a sense of duty, or how far they are prompted by an affectation of virtue, every individual must settle with himself; may every one, on due examination, find that no wish for praise occasioned the gift, and all will be well! But too often is it a fact, that the obscure petitioner will be harshly refused, whilst the genteel charity is cheerfully engaged in; of this a strong instance occurs to me, which I cannot help relating. I one day applied to a rich and elegant lady for some relief for a poor family whom I knew to be in the greatest distress, owing to the father's extreme illness preventing him from the daily labour, by which he maintained a laying-in wife and several children, one of whom had lately had the misfortune of breaking a leg. I was not a little hurt to be answered with the greatest coldness, "that it was impossible to relieve every body that was in want: and that she had already given all she chose to give in charity to Lady —, in order to help her poor coachman to Bath to visit his friends, and perhaps try the efficacy of the waters for his stomach." 'But,' said I, 'these good people are your neighbours, the

‘father has often worked in your grounds; they are ‘worthy, and in great distress.’ “Well, and what “of that?” replied my uncharitable acquaintance, “I can’t maintain all the people I hear of; besides, “you know, there is such a thing as the parish, let “them apply to that.” I presently took my leave, when on going out of the house, I was stopped by a footman, (whom I had observed to linger in the room, busy in repairing the fire, for a considerable time during our conversation,) who, with tears in his eyes, said to me, slipping a couple of shillings into my hand, ‘I have known honest Tom for years; I ‘wish this were more; but such as it is, he is ‘heartily welcome.’ I went away delighted, and, as may easily be imagined, not without thinking of the poor widow and her mite!

That alms-giving is not the whole of charity, we all know, as likewise that charitable suppositions of our neighbour’s conduct are no small part of this universal benevolence, which it is so much the present mode to praise, although the practice be not altogether so general as might be wished. But how often does the affectation of being charitably inclined not to spread a scandalous report supersede the real virtue of quiet silence, and shew itself by the insinuation of “having heard it said,” “not affirming “it as a truth,” “not venturing to be positively

“sure,” “only repeating what has been told,” adding at the same time, “that there is the strongest “reason to believe the intelligencer was well in- “formed;” and then this speciously-charitable preface is followed by some foolish or perhaps mischievous anecdote, which *genuine* charity would have buried in silence; whilst such *pretended* charity (and I hope I shall not be deemed too strict when I call it so) is actually sinful. Universal benevolence to every body and every thing is often put on in so awkward and ridiculous a manner, that some people have been tempted into an appearance of the opposite extreme; which, of the two affectations, is doubtless the most disagreeable. For whilst one cannot enter into the sorrows of the benevolent lady mourning over the sickness of her favourite bird, one is still more offended by the affected harshness with which a young man kicks a dog out of the way, and bids the servant go and hang it. Each was equally affected; *she* felt not the sorrow she pretended, and *he*, so far from meaning to hurt the poor beast, would perhaps have been one of the first people to take notice of it, had it met with any little accident; and had the servant obeyed his order, would have dismissed him as a fool! Affect not then more benevolence than you possess; display no vehement anxiety to preserve the life of a drown-

ing fly, when you hear of the loss of a vessel containing numbers of your fellow-creatures with the cool indifference which attends a common piece of news! Affect not readiness to relieve, which you do not *in earnest* feel; for your backwardness will betray itself, when you least expect it. But above all, do not, to avoid one, run into another affectation, and so fall into a still more blameable error.

Covetousness;

OR RATHER,

Narrow-Mindedness.

POSITIVE Covetousness lies under so general a dislike, that its appearance is very seldom indeed assumed by those who are not guilty of it. Though under the appellation of care, or œconomy, much real covetousness conceals itself; and the covetous person, who acts either of these truly-respectable qualities, does it from consciousness, that the ardent desire to save a penny, which constantly actuates the narrow-minded, requires some decent disguise under which to shelter itself. Proper care not to be

deceived, and œconomy, are therefore called in to varnish over the real unfeeling reluctance to assist a neighbour, which is but too prevalent in every covetous mind.

How many strange excuses are contrived to explain why it would be imprudent to believe what is told, when the consequence of the belief must from common decency, if not from charity, have produced something from the purse; and exaggerated care teaches us so closely to examine, that seldom does any object appear really worthy of the relief which it is the duty of every one to extend towards his neighbour. If a poor creature fall down in a fit in the street, how often in the crowd assembled round the sufferer may the harsh observation be heard,—“it is only put on!” Such things do now and then happen; but even admitting it to be the case, would it not be better to submit to a few frauds, than to neglect a single person in real want of care? Necessary as some degree of caution assuredly is, not too readily to give credit to every tale of distress which occurs; yet the pretending to imagine every accident a mere fabricated deceit, is an affectation of discriminating prudence, too clear-sighted to submit to imposition, which usually arises from either a covetous desire to save the money that must otherwise have been expended in relief, or from real coldness

of disposition wishing to conceal itself under the appearance of proper care and superior wisdom. This, however, I must confess, is scarcely to be denominated affectation of covetousness, though it is the affectation of the covetous; the reputation of which no one is ambitious of obtaining. It is indeed the crime itself; it is the miser endeavouring to render himself less despicable than his own heart tells him he really is. But I have nevertheless, though not very frequently, seen actual covetousness affected by persons whose hearts were really generous, and who, from an unaccountable love of singularity, have acted a penuriousness not in their character. I once knew a gentleman who was careful to the most absurd degree of every bit of coal that was put on his fire, who would wear a thread-bare coat, and grumble if one candle more than necessary was brought into the room: yet this man was generous in his family, profuse in many of his expenses, and carried his negligence in some articles to such a pitch, as to be considerably imposed upon by his servants! I knew likewise another person, of immense fortune, who used to pick up every pin she saw on the ground, and would stop in the street to secure the prize she had gained! Were not these instances of affected covetousness?

Œconomy, which is in itself a most desirable and useful quality, is often unfortunately brought into disrepute by being so commonly used as the mask of covetousness. Œconomy, which is in truth the child of honesty, (since all honest people must so regulate their expenses, as not to spend, what, if it in the most trifling degree exceed their income, is not their own)—œconomy deserves our admiration, and our constant practice. But when, to conceal the odious vice of covetousness, we hear the narrow-minded stingy miser priding himself in his prudent care, and in denying to his family the comforts and conveniences which he might so well afford; we cannot but lament the misapplication of terms, and grieve that vice should command admiration as well as virtue, from the bold and unabashed manner of its introducing itself under false colours.

Courage.

COURAGE is not very often affected by women, but in these days, when riding on horseback, and driving open carriages, are so much more in use than formerly, it is sometimes to be met with ; and many a woman has galloped after the hounds on a spirited horse she could scarcely manage, turning pale from fear, yet enjoying the praise she received from her companions for the elegance of her figure, and for her skill in the equestrian art. In driving the open carriage, the same fear has possessed the mind of the female charioteer, but fully has it been compensated by the glory of driving four in hand as well as her coachman ! The adulation gained by this kind of courage being for a conduct certainly in some measure masculine, is not worth a woman's stepping out of her own line to obtain ; particularly when she considers, that not sitting naturally upon her, it has probably merely exposed her to real ridicule

from those very people whose flattery afforded her so much pleasure. The courage of boldness most certainly belongs not to women, but enough remains for them in which to display the truest and best kind of fortitude—that of patient endurance under distress, either of mind or body. In the trials of sorrow of various sorts, the courageous conduct of many a woman, when founded on the sure basis of religion, has proved the support of whole families : in that of distressed circumstances, the cheerful bearing up against adversity of a wife has often not only comforted the husband, but roused a spirit of exertion in his heart, which has perhaps extricated them both from their difficulties : in the distress of acute pain, or in the still more trying scenes of languid lasting ill-health, courage is to be exerted with the utmost advantage to the sufferer, and with material comfort to the attendants on sickness. Courage then, though in some situations a most absurd affectation for women, is in others a necessary virtue, which the more it is exerted, the more it will increase ; and though difficult to practise, will usually on trial be found far more easy than was expected, when the misfortune for which it is requisite was still at a distance. Courage, in the cases I have just mentioned, admits not, it is true, of affectation : for though perhaps with a trembling heart the first

effort may be made, yet it so soon takes root in a soil willing to receive it, that I verily believe few people have ever endeavoured in vain to be courageous.

Affected Courage is in man so truly despicable, so well known, and the bragging coward so insures to himself the disgrace he merits, that it is scarcely worth mentioning. And in the same light I must consider the sort of *courage* (commonly so called) of men, arising from *fear* of the *opinion* of a world, not to be regarded in affairs of serious importance—that courage, which I will venture to affirm is in fact cowardice; which leads to the resentment of imaginary, or were they even real, injuries, which are not to be revenged by the commission of an *honourable* crime, forbidden by laws both Divine and human! But this false and affected courage shall make no part of my observations, any farther than just to say that those men who are most brave, least affect the prompt resentments to which I allude; and the old General Officer was no coward, of whom it was well known, that when excuses were offered to him by the friend of a young man, who had used very improper language at a public place the night before, he received the apology by saying, “I am very deaf, Sir, and did not hear half the poor young gentleman said.” “But he is very

truly ashamed; for he says he was foolish enough to give you his address, and ask for a meeting this morning.” “He might,” returned the General, “but pray don’t let him distress himself, I did not look at it, and the crowd being very great, I dropped the card, so that I don’t even know his name.” Let us hope the youth felt the rebuke conveyed in such cool conempt.

There is however another kind of affected courage, less mischievous than that which leads one man to destroy another, because he inadvertently trod upon his toe, and which is too ridiculous to be passed over in silence; for I have more than once seen men alarmed in a carriage, shrink from a dog who has leaped upon them, not quite easy during a thunder-storm, and yet attempting an appearance of resolution, by laughing at women in the company, who made no scruple of avowing their terrors! To see a man feeling fear, yet talking stoutly; telling of quarrels in which he has been engaged, but in which, by his own report, he always was the conqueror; in short, affecting the courage of which he is completely destitute; is so very ludicrous a scene, that it must provoke a smile, at the same time that one grieves for the number of difficulties into which the unhappy affectation must plunge the silly chattering coxcomb. Courage is considered as so necessary

for men, seems so a part of their nature; since not only in those circumstances where it is wanted by women, but in many more to which they are quite strangers, men are so positively called upon to exercise it; and a man without courage being universally despised, I have really never known one coward who has resisted the affectation of *appearing* courageous, though he has deceived no one person by his vain attempt.

Cowardice.

WITH women this comfortless sensation is, strange to say it, as common an affectation as it indisputably is an absurd one; for as nothing is more painful than real fear, so it is wonderful that any person should choose to imitate what, if really felt, is so truly disagreeable. But I rather suspect, that those who have been exposed to positive dangers, are never likely to act over again the terror, of which the very recollection is distressing; and that after once knowing the horror of, for example, a storm at sea, with the awful apprehension that every approaching moment was to be the last, there

would be no inclination to recall an appearance of fright upon every trifling occurrence. But fear produces so much compassion, that there is no occasion on which it may not be pretty for a lady to be alarmed. She may scream if the carriage goes a little awry; or if she should unfortunately be forced to enter a ferry-boat; or perhaps the nasty wasp may sting her! And then to shriek, and put herself in elegant attitudes, as she flies round the room to avoid it, is delicate, and interests the attention of the gentleman, who endeavours to destroy this disturber of the lady's peace! If in a crowd, the lady is to be afraid she shall be killed; though with the assistance of the gentleman who protects her, and pities her timidity, she get as safely through the push as any other person. During a walk, she may be in agonies for fear of a mad dog, or an over-driven ox; indeed horses, cows feeding quietly in a field, a shabby-looking man at a distance, or any thing, will do for the display of the feminine attraction of cowardice. I have known a poor innocent mouse, or even a frog, throw a whole party into terrible confusion; but then it must be observed that these terrors seldom shew themselves, if the ladies are unaccompanied by some man, in whose eyes they wish to appear graceful; and a woman, walking with only her servant, would hardly fall into hysterics at the

sight of a toad, though in company the same hideous spectacle might have caused the most dreadful agitation of spirits! If this be so, may not cowardice sometimes be pronounced an Affectation, and surely a most despicable one?

Friendship, and Warm Affections.

WITHOUT Friendship and Warm Affections towards connections it is impossible to be either individually happy, or to make other people so. Friendship ready to assist, to soothe distress, or to enter with warmth into all the pleasures as well as anxieties of those we love, has always been looked on as so necessary a part of an amiable character, that we are astonished when we hear of any remarkable act of friendship proceeding from a person of cold or reserved manners; but the astonishment is often unreasonable, since though coldness is seldom pleasing, it frequently forms a part of a truly excellent character. Engaging, however, as the kindness of real friendship ever is, the affectation of it is equally disagreeable. And it is a fault belonging to every station, and almost every age; for it is surprising how very early in life even children may be heard

talking of the *dear* friends, for whom they have in earnest no other regard than a wish to visit and be visited by them, because best clothes are then put on, and the meeting occasions a holiday. But the tender friendships of young ladies from fifteen to twenty are what I most wish annihilated; the joy of receiving and writing letters, which at first is a novelty, gives rise to the folly of multiplied correspondence, which, though not

“To waft a sigh from Indus to the Pole,”

yet waft loads of nonsense, and of family tales, which might as well not be told at all, and tend most sadly to feed the vanity of each separate writer; who thinking that she writes with more taste than her beloved friend, wastes a double portion of her time in reading novels, in imitating the romantic fancies she admires, and in which she endeavours to clothe the sentiments which she communicates to the absent partner of her heart! These affected friendships are seldom of long duration, and I have known them succeed one another with a rapidity which one would suppose must have struck the friends themselves as a ridicule on friendship. It is not only amongst the elegant and accomplished that these sentimental attachments are to be found: the young servant has a dear friend, with whom although she may not cor-

respond as her young mistress does with her's, yet to whom she communicates all the tattle of the house she lives in, whenever a meeting affords an opportunity. But this affected regard changes with any alteration of condition, (for the lady's-maid scorns to acknowledge the house-maid as her intimate;) or else dies a natural death with the increasing age of each party. The friendships of boys formed at school, and those of young men engaged in the same line of education, or of profession, are supposed to be in general more solid than those of girls or women; but they too are frequently and sometimes almost unaccountably dissolved, being still more liable than those of women to change and chance, owing to numberless accidental circumstances, or clashing interests, which must occur in public life. So that although Friendship is without doubt one of the chief comforts bestowed on mortals, and one of the noblest virtues, when truly and, let me add, religiously practised; yet it is to be engaged in with caution, and thoughtless professions of friendship are not to be made only because we find an agreeable companion in a new acquaintance. Real friendship shews itself in a thousand kind yet indescribable actions: for even though there be perhaps no power essentially to serve those for whom we feel regard, the attention of friendship is ever alive to promote

every trifle which can afford the slightest gratification, and quietly, but affectionately, does it perform good offices. Whilst affected friendship may be known by its parade in the manner of obliging, by the care it takes to publish its favours, and to mark the extreme trouble it has been to confer them. Affected friendship is delighted to find a dear friend in the neighbourhood, yet by some unavoidable accident is always prevented from enjoying the society which would bestow so much pleasure. The courtier shakes a dear friend by the hand, and rejoices to see him; so does the peasant: but each pursues his way, thinking as little of the man the meeting with whom was so fortunate, as he did the moment before accident threw him in his way. As much real friendship is there in these demonstrations of regard as there is in the heart of the man who contradicts his Right Honourable *Friend* point blank, and with the utmost deference for his knowledge, and esteem for his virtues, calls him in the course of his speech, though with much politeness and assurance of high opinion, an ignorant blockhead, or even (though not in plain terms) a liar! This profanation of the name of friend, and of friendship, is so general, and become so common, that people seem to think it has as little meaning as the *compliments* which I can remember affixed to all messages, and which are now

as regularly discarded from every genteel invitation. Much do I wish that the same fashion of banishing unmeaning words were to prevail with regard to the very sacred appellation in question, and that we were no more to be offended by the fulsome professions of friendship from common acquaintance, or by the phrase of "dear friend," proceeding from people who, not knowing its value, have not a spark of true friendship in their bosoms.

Indifference, and Coldness of Manner.

THESE displeasing qualities are affected by some, who imagine they bear with them appearances of wisdom superior to the generality of the world; but the affectation is so disagreeable, that it is but little in use. Yet indifference as to diversions natural to young people is sometimes most foolishly over-acted by stupidity fancying itself clever. As the young lady was certainly stupid, and very far from agreeable, who could at a ball answer her *chaperon*, who was expressing sorrow that she had not been

asked to dance, "Oh! dear Ma'am, it is of no consequence, for I don't love pleasure." This was only said with a view to be admired, and moreover was not true; for all young people love, and ought to love, some amusements, which, when enjoyed with moderation, are surely perfectly innocent; whilst the pretence of being above such trifles, always producing ridicule and disbelief, should most carefully be shunned. And those very few people (if any such there be) who really feel no liking whatever to the common amusements in which their age or situation naturally leads them to join, had best not be too forward in making their indifference known; since they will seldom gain credit for having spoken a truth, which it would have been wiser to conceal rather than to proclaim; no singularities of any kind being desirable in very young persons, who ought to be extremely cautious in shewing a decided readiness to judge for themselves, or to give their opinions to others, assuming a gravity which is never thought suited to their possible knowledge or experience.

As to indifference for all people, in opposition to the tender friendships sometimes affected, the vulgar laugh, and exclamation, on hearing praise bestowed on an absent friend, of "All this is mighty fine, but he is my best friend who gives me the best dinner!"—this happily meets with but few admi-

ners. And the cold-mannered woman, who with an unmoved countenance took leave of her son going for the first time to school, and in answer to the encouraging hopes from the child's good disposition, and the soothing speech made by the master, in whose mind it seemed impossible for a mother to quit her boy without pain,—when she could merely reply, "the child is not a bad child,"—such a woman must insure to herself dislike. And though I am willing to attribute both instances to downright affectation, and to suppose that one woman had pleasure in what pleased her companions, and that the other did love her child, yet I unfortunately know both to be positive facts!

Generosity.

THIS is not to be confined to the bestowing alms, or making presents ; for in that case it would belong to those alone who have from riches the power of conferring pecuniary gifts ; whilst those who are poor, yet with equally open hearts, would be excluded from the exercise of a virtue which takes a far wider scope, and is quite as discoverable in the low as in the high station: and so far from allowing that Generosity can consist in merely giving, though it may be an apparent contradiction in terms, yet I will not scruple to assert, that from the manner of bestowing it many a gift is made without one grain of generosity in the giver. Real generosity is to be traced to actions of benevolence without perhaps any accompanying gifts, and indeed where they might be totally out of the question. The noble forgiveness of injuries, which may be extended to an erring friend, or the still more generous and truly Christian forgiveness of those who, having frequently injured us, may come under the denomination of enemies; the generous overlooking of, or concealment of, follies in persons in-

ferior to us in knowledge or in merits ; the generous silence with regard to a scandalous tale, which our spreading might render materially hurtful, but which our not mentioning may stop in its career of mischief ; taking for our rule of action the warning contained in the following precept : “ Rehearse not “ to another that which is told unto thee, and thou “ shalt fare never the worse :” (Eccles. xix. 7.)— These are generous actions, as much in the power of the peasant as of the peer, and which will not fail of meeting with their reward from Him who, filling the mind with calm yet humble self-approbation after every worthy action, occasions the feelings of conscience to be as much the source of delight to the good, as of horror to the wicked. Generosity is so admired, and so beloved, that it is for ever affected by all ranks of people; and the absurd pomp with which the (in fact) ungenerous person parades every attempt to a virtue he does not understand, is always a strong symptom of the immense efforts which the laboured kindness has cost. What can be more ridiculous than the consequential manner of making a present, or conferring a favour, which destroys the value of the obligation? Or what more a mark of affectation, than the assumed generosity with which an excuse may be admitted, or the attendance of a servant dispensed with ; at the same

time making a full display of the extreme inconvenience occasioned by the absence? Or what can be more cruel kindness than the affected generosity with which it is very possible to forgive a debt? To conclude this disagreeable examination of false appearances, I shall barely observe, that they are always attended by pride, whilst real generosity is as constantly humble ; for its unpretending quietness never suffers it to make known what sums have been expended, or what trouble has been taken, to procure the pleasure which a friend's gratification amply repays. However, from a fear of proclaiming its own merits, true generosity sometimes deviates into almost too much shyness, and even feels an awkwardness in giving what must be received with thanks: but this excess of bashfulness should never be indulged; and the completely generous mind is conscious that there is as much satisfaction in an opportunity of expressing thankfulness, as there has been in conferring the favour. Kindness is indeed always reciprocal, and is repaid by itself. Generosity endeavours to forget the fault that may have been committed, and having once excused an error, scorns ever to allude to it again; it takes no undue advantage which chance or accidental circumstance may sometimes present, in order to obtain a profit equally laboured for by another person. Generosity

is always unsuspicious, and fancies more virtue than really exists ; nay, is sometimes perhaps too credulous, but if this be an error, it is a most pleasing one!

Meanness.

NO people choose to be supposed of a decidedly mean disposition ; yet very oddly this universally despised temper is sometimes affected, from the strange love of singularity which influences the actions of many, otherwise not unamiable characters. What else can lead a man of rank or fashion into wearing such clothes, and seeming actually proud of such antiquated apparel, as his lowest servant would be ashamed to put on? What else can make such a person stoop to a noisy wrangle on a petty overcharge for a few pence in a large bill? to a dispute with a post-boy, in order to save a shilling, which it would have been handsomer, as well as quieter, to have given willingly at first? or with a hackney-coachman, about a bad sixpence given in change? To submit to imposition is assuredly wrong, but so it is to squabble about straws ; and these instances

of shabby singularity are indeed not *real*, they are *affected* meanness; for the very stickler for a penny would with pleasure bestow a pound to serve the man he quarrels with; but let me remind him, that he is grievously mistaken, if he think any one spectator admires a behaviour which, be it *affectedly* or *really* mean, some scoff at, and all dislike.

Gratitude.

THIS, which is one of the most delightful feelings of the human mind, seems so natural, as for it to be impossible ever to affect that which must, without any effort, belong to every being that exists. It is exerted towards our fellow-creatures from the moment of our birth, and gives double pleasure to every kindness we receive; it is in the most exalted manner constantly directed towards the Giver of all good, in whom we live, and move, and have our being! Gratitude begins our morning, gratitude concludes our night; every instant of the day, and every object it presents, calls forth gratitude from the heart which acknowledges and loves its Maker. Without the cheering sensation of gratitude, life must lose its pleasure, and religion I think could scarcely exist; for it is by no means only the peculiarly happy in this world who enjoy the blessing of feeling gratitude: for from being so confined, in every situation, in the greatest misfortunes, under the most violent pressure of bodily pain, still, the

soul, rising superior to present distress, is sensible of subjects for gratitude, and is capable of pouring forth grateful thanks for former benefits, although at the same time suffering under the appearance of anxieties, which the consolations of faith, however, whisper may possibly be soon converted into evident advantages.—Gratitude to GOD certainly admits not of affectation; we all must, we all do feel it, and have only to lament that our thankfulness falls so far short of his indescribable bounty to the unworthy objects of his care. But the faculty of returning thanks is so inestimable that it is mortifying to be conscious how often the warmest expressions of gratitude are lavished on the most trivial occasions. The excess of gratitude expressed on the receipt of a ticket for some public place, or an invitation to a ball, or on some equally frivolous obligation; the thanks returned for being noticed by some person, whose name is scarcely known to you; the extreme kindness you esteem it to be remembered by one whom you have not seen for many years, when possibly you are conscious that mere accident occasioned the renewal of an acquaintance, in which neither party felt the slightest interest:—these are all shocking instances of affectation, and a perversion of the noblest power of the human mind into hateful duplicity!

Ingratitude

UNPLEASING as the affectation of even virtue always is, when the real practice of it would be as easy, and moreover truly conducive to happiness and comfort; still more so is the affectation of actual vice: and in that light I must consider the repulsive quality of Ingratitude. To acknowledge no obligation for acts of kindness, to feel no enjoyment in expressing our sense of having been delighted, appears so unnatural, that I am almost ashamed of owning to myself how very frequently I have beheld the odious affectation, of which, strange as it appears to one at first, over-acted sensibility is certainly the original parent: for people endeavouring to avoid that failing foolishly fancy they have put on a semblance of good sense, when in fact they are disguising themselves by wearing the mask of unfeeling brutality. When the answer to warm expressions of admiration at some act of beneficence is, “I don’t see much in it, it was only his duty!”—on the reception of a present, when the exclamation, instead of venting itself in thanks, is only, “I wish it had been double!”—when the reply to the gratitude

some of the company may be expressing for the kindness shewn by relations or friends, is, Well, "and what then; you would have done the same "by them, I suppose?"—to the skill of the physician, or the unremitting attention of servants in an illness, "I should wonder if it had been otherwise, "for they were pretty well paid for their trouble "by what they got out of you:"—when the civility of a tradesman, and his regularity in executing your commission, is commended; and the only notice of the applause is by the harsh question of, "What has he else to do; is it not his business?"—when this mode of accepting kindness grows customary with any person, we shrink from all intercourse with the disagreeable being who utters such strange hard-hearted sentiments; for even in receiving acts of required duty from relations, from servants or others who are paid for their services, there is a strong sensation of satisfaction in finding a duty pleasingly performed, and in thanking those whose attentive manner you can only completely reward (for payment of money, being the mere discharge of a debt, is no reward) by shewing that you are truly obliged.

Wherefore then, and for what purpose, affect a want of thankfulness which cannot be natural in any mind? This dreadful kind of affectation is in-

deed so offensive, that the actor always deserves to have it supposed that ingratitude is really a part of his temper; but as he then may rest assured of the certainty of having procured for himself one of the most hateful of all characters, I should hope that, if vanity still hold a place in his heart, it may at least be directed to some less unworthy object.

I do know one instance of ingratitude, which, as it was certainly not affected, was the cause of reasonable and lasting dislike from a whole family to the person who was guilty of it:—A woman in very indifferent circumstances had long importuned a near relation to obtain for her, by means of his interest and connections, a small pension, which he had regularly assured her was out of his power; but at length, to free himself from her repeated entreaties, he said to her, "What you wish for, though such "a trifle, it is not possible for me to procure; but I "will tell you what I hope will do as well, I will pay "you an annuity of the 20l. per annum, which you "desire, as long as you live." She thanked him, but complained in a few days to others of the family, that he had not given her 100l. per annum; since an 100l. or 20l. must be all the same to him, and the difference would be material to her! Such ingratitude would be almost sufficient to deter people from the exercise of generosity, were it practised only for

the sake of praise from the person towards whom the kindness is directed. But though sincere thanks are the most pleasing of all returns for a favour, yet there are still more lasting and satisfactory considerations, which will for ever encourage generosity in every feeling heart; the consciousness of having done well, and the endeavour, in compliance with the rule delivered by our great Master, to do unto "others as you would they should do unto you," will more than compensate for every mark of ingratitude, which in a journey through life it is probable will sometimes be met with; and for which whilst we blame, we yet must still more pity, the poor mistaken creature, who destroys the comfort of what might be enjoyed, by constantly indulging cravings for more than can be obtained. To rest satisfied with the state Heaven has placed us in, as it is one of the first things we are taught to promise in our youth; so I am sure it is one of the best precepts to be observed, even to old age, and more easy in the practice than it is usually supposed to be. Suffering of every kind grows habitual, and many people labouring under the tortures of bodily pain, and though deprived by the stroke of death of the chief comfort of their lives; yet have been enabled, by the assistance of the ALMIGHTY, to enjoy tolerable spirits, and to return heartfelt thanks for the re-

maining blessings bestowed. Let us then never act ingratitude, and as little dare to imitate thankfulness we do not truly feel; when in the exertion of honest and religious gratitude there is a happiness beyond description, which, if it be possible that any thing earthly should, almost gives an idea of heavenly bliss, which will surely be accompanied with ever-increasing gratitude and adoration of the Giver of all good.

Humility.

THIS pleasing quality, where it exists, being in a manner so interwoven with the natural character, that it has certainly given but little trouble in the acquirement, is, when affected in reality, the most disagreeable kind of pride. A person possessing any amiable or merely pleasing qualification must in earnest be conscious of it ; and though the vanity of parading your skill in an art, the excellency of your figure, or situation in life, may be a considerable temptation a little too strongly to display the gifts you possess, as you fancy, to the best advantage ; yet very awkwardly is it done by the common-place depreciation of what you know is yours. “ As un-knowing of forms as myself,” proceeding from the lips of a person accustomed to the highest circles, would appear a most ridiculous piece of affectation. A very fine singer, wondering how it was possible to endure her squalling, would not be more absurd than the excuse I have seen at the close of an epistle

from a person proud of their fine hand-writing, for the strange scrawl you are doomed to decypher : yet this sort of humility (only it is true in words) is deemed as much matter of course as the ‘ humble ‘ servant’ at the end of the letter, or as the salutation on entering or on quitting a room. But as falsehood is falsehood, varnish it as you will, I could wish that an elegant drawing might be shewn without the accompaniment of “ I am almost ashamed to produce it ;” for were the performer really ashamed, the drawing would not make its appearance ; and the false humility of the excuse by no means interests the beholder in its favour. Real humility is not apt to bespeak approbation by these insidious arts, it thinks not very highly of its own performances, but it is conscious when it does or does not merit some degree of praise, and suffers every thing to take its chance, neither courting nor declining admiration : indeed I think that Soame Jenyns’ famous observation on cunning may be justly applied to humility, for surely it is true, that “ whoever appears to “ have a great deal of *humility*, must in reality have “ but very little ; for if he had much, he would have “ enough *not to display it.*”

Humility, with respect to personal advantages, is almost constantly designed as a trap for applause : when a pretty girl calls herself “ a fright,” when

she pretends ignorance of possessing a fine figure, fine eyes, or beautiful hair, what is all this but endeavouring to hear herself contradicted? And truly sorry am I, whenever any body is so far taken in by the petty artifice, as to try to undeceive the fair innocent, who is at least as sensible of her charms as any endeavour to reconcile her to herself can make her. This false humility as to person is easily discovered; but that which affects condescension towards those in a lower rank of life, and most of all the affected humility of charity requires a thicker veil, and is a fault of much deeper dye.

The notice taken of servants, by enquiries after their health, and even after their connections, is an affectation of humility often put on by the most cold and haughty characters; and the awkward manner in which it is done so plainly shews the value placed on the honour conferred on the inferior by the person who has so greatly condescended, that it defeats its own intention; and the servant, though bowing and thanking the gracious enquirer, retires with a smile of suppressed disdain, which it is impossible to blame.

The proud humility of manner which one has so often beheld from the great, when receiving those of a different station at their tables, is so much more an insult than a civility, that I have more than once in my life felt my indignation so roused at the evident

affectation, that I have wondered how it was possible for any person, however low, to suffer the temptation of a treat to draw them into a demeaning themselves, of which they must be sensible, since no one is deceived by the foolish over-acted attentions of the giver of the fête.

The ostentatious knowledge I have seen expressed by the humble manner of the informer, in explaining to the ignorant hearer some point of custom, has, by the glaring consciousness of being in the right, shewn him, with his affected humility, in a far more ridiculous light than the ignorance of the person, so kindly assisted by superior information, could possibly place one who was not expected to know what was of course familiar to the other. Although it was an excellent rebuke to the pride of the man, there was no real humility in the famous carrying of the portmanteau by a late peer of witty memory, when he found his servant too proud to carry it to the place where he had directed it should meet him, but had hired a person to do it for him,—“It was a pity, John, you should trouble yourself, or be put to unnecessary expense, so I brought it for you.” This was merely the affectation of humility, and in fact the indulgence of resentment in the confusion the servant must have suffered on finding that his Lord was acquainted with his absurdity.

Humility, as I observed, can never be assumed without betraying the affectation; but still more disgraceful than in the slighter points where it will not fail to be discovered, and still more to be shunned, is the *pretence to charity* adorned in false humility. Attending to the distresses of the poor, and visiting their cottages, in order only to make a shew of humility, really destroys all the merit of the kindness. It is difficult perhaps exactly to draw a line which shall mark between good done for the sake of virtue, and that proceeding from love of admiration; and no person can judge for another with sufficient strictness in a point of such delicacy; our own reflections alone can decide for us, and if we will but examine with due attention, there will be little danger of remaining in an error as to the motive of our actions. A sudden impulse may for a short time deceive even the most guarded of human beings; but consideration soon recalls us to our senses, and clearly points out the proper path to be chosen; which if we refuse to take, and prefer danger to security, we can only call ourselves to account for the consequences; being forewarned by one who knew what he said, "That him who knoweth to do good, and doeth it not, to him it is sin." (James iv. 17.) It is therefore most assuredly our interest, as well as our duty, to check error, however trivial,

at the very first moment that conscience has in any degree convinced us of its existence.

Arrogance.

ARROGANCE is certainly very seldom affected; at least few people wish to be thought arrogant, however proud they may really be, or sometimes endeavour to appear, of good qualities or advantages they are conscious of not possessing. This species of pride is, I believe, the only circumstance in which I can fairly call arrogance an affectation. A person wishing to deceive you as to family, talks perhaps of the greatness of his ancestors or relations with a sort of arrogance, which, being unfounded in truth, must be denominated affectation. As to situation, he talks very boldly of his great acquaintance, and names people of the highest rank as his intimates, in companies where the fear of detection does not molest him—Lord **** related such an anecdote; such a thing happened when in company with Lady ****; but let one of these unknown friends come

in the way, and his affected pride must retire abashed at its own meanness. Consequential airs, owing to the company with which the proud person occasionally associates, must surely be all affected; for no one ever felt himself really the greater from being lower than his companions, as is I think evident from a circumstance which I have heard mentioned as a true one:—One of those frivolous cringing characters, too often caressed by the great, for the ill-natured purpose of ridiculing those foibles which their notice encourages, having attained to the summit of happiness by being suffered to accompany a duke, who was going to one of the fashionable water-drinking places, and carried the happy fool in his chaise; had enjoyed the delight of his Grace's conversation great part of the way, with the satisfactory reflection, that whoever passed must observe the coronet, and be sensible of his situation, till at length, from a stage-coach, which had the insolence to run a kind of race with the ducal carriage, he received so many smiles and nods from one of the passengers, who seemed to endeavour to attract his notice, that the cruel great personage said to his consequential companion, "You have an acquaintance, 'I believe, in that coach.'" This was immediately denied, in a manner that clearly proved he did not choose to acknowledge his friend; when, to his

utter confusion, and the infinite amusement of the duke, (who frequently told, and laughed at the story,) the two carriages stopped at the same inn to change horses, the lady stepped out of the coach, and ran up to the chaise, with the following words: "Lord! brother, one would think you did not know me; 'I have been kissing my hand, and making signs to you, this hour.'" Not only a friend, but a relation, in a stage! How did the mighty fall!

But this arrogant affectation is by no means confined to boasting of great or titled connections, with a hope that part of the splendour may be reflected on themselves; there are many people who arrogantly affect to know every thing and every body, and are always ready to set the rest of the company right upon every occasion that can possibly arise. As I once knew a man who, sitting in the pit at the play-house, was addressed by another, who, pointing to a lady, asked who she was? of which he was immediately informed. But on being told, instead of remaining satisfied, he said, "but I don't mean that lady, for I know Miss —— perfectly, and I can assure you that is not her; I mean the lady next to the one you take for Miss ——." "That, 'Sir,' replied the gentleman, 'is her sister.'" "Lord! 'Sir,'" exclaimed the well-informed man, "do you suppose I don't know Miss ——, the great heiress? I

"am very well acquainted with her, and can assure you she has no sister." "That," returned the other, "is rather extraordinary, as I happen to be their uncle, and thought I knew my own nieces!"

Consequential folly from acquaintance with literary characters has as often made people expose themselves, as the sort of vanity from rank or situation which I have just mentioned; and many persons have I known almost fancy themselves one of a set of really distinguished people, from a slight acquaintance with an individual, or perhaps from formally visiting some of the party: but if by any accident a note has happily been procured from a well-known character in the scientific world, the affectation with which it is introduced into every conversation, and even shewn about with self-complacent triumph, is completely ridiculous. Many persons, living rather in an humble walk of life, feel a wish for the appearance of grandeur, which will never be obtained by the arrogant proclamation of circumstances or riches; which, on the contrary, their own boasting discovers them not to possess. For instance: a young man, whom I formerly knew, was once accosted by an acquaintance with, "So, I see your father has advertised his books with the rest of the furniture;" to which he thought proper to reply, "Yes, we did not think them all worth the

'trouble of moving, so we selected about nine thousand of those we most wanted to take with us, and mean to dispose of the rest.' The indignant hearer, as it may be supposed, could only gaze with silent astonishment at the vanity of the youth; whose father being a curate, with a small income, and burthened with a large family, it may easily be guessed whether he possessed a library, out of which it was possible to *select nine thousand* volumes, and then sell the *remainder!* Was not this most assuredly affected arrogance? I wish to use no harsher term, but feel that the silly bragger deserved the contempt he so justly brought upon himself.

Modesty, and Innocence.

INNOCENCE is almost always modest, but modesty is not so constantly innocent; since innocence generally implies a degree of happy ignorance, which saves many a blush which must tinge the modest cheek of a person aware of improprieties, which occur not to the simplicity of perfect innocence: so true it is, that extreme delicacy must always originate in indelicate apprehensions. Innocence is natural; modesty cannot be called so, for it must be acquired by some attention to manner, and some knowledge of custom. I think I may therefore venture to distinguish them, by calling modesty a virtue proceeding from observation; and unsuspecting innocence, though not claiming so high a title, yet a pleasing mark of character, and quite independent of personal endeavours. Modesty and innocence however, though not positively the same, are so nearly allied, and so improving to one another, that one must wish them never separated; and it is melancholy to

think how often both are affected by persons without a pretension to either. They are likewise qualities so engaging, that the affectation of them would claim excuse, could any be made for a bare-faced attempt to deceive: but seldom does the attempt meet with success, though frequently indeed is pretended innocence to be seen endeavouring not to comprehend the double meaning of what may inadvertently have been said in its hearing, and putting on a stare of ignorance; whilst the colour of the conscious countenance has proved the very indifferent actress to be perfectly *au fait* of what has passed: such a person might in some measure be modest, but tried for an appearance of innocence which she knew not how to assume. How much more truly modest is the conduct of the woman, who, taking no notice whatever of what may be shocking to her delicacy, neither affects innocence, nor makes a parade of modesty, which, if it be real, always wishes to escape that observation which constantly adds to the distress! How affected is the over-modest woman, who is ready to sink with shame, should a man see her making any part of her cloathing! It is not, to judge from her behaviour, to be imagined that a woman wears either a shift or stockings! Yet the dress of the same lady is according to modern fashion—not a perfect picture of modesty; and she does not object to a display of her,

graceful form, with less covering than her grandmother would have approved of ; nor is she hurt at the admiration of an elegant ancle, though covered by the shocking stocking, which was so hurried out of sight a little before ! Do these things agree ? And was not the modest agitation really affectation ? Modesty is however by no means confined to decency ; it shews itself in every action, in every word, and exists in every thought, of the truly-modest : if rising to absolute bashfulness, it is a most painful sensation ; and though no one can be disliked for it, yet many must be pitied for the unconquerable shyness which distresses so many amiable characters, and prevents the advantageous improvements of many talents, or good qualities, throughout the whole of their lives. This, when natural, and in any considerable degree, is a real misfortune ; but very fortunately all attempts to affect it must prove fruitless, for no one can be so unread in the language of countenance, as not presently to discover what is affected, and what true modesty, in the person who is to exhibit a first attempt in any thing to the public. It would raise no beginner in any art in the opinion of the world, if the first endeavour were made with the same unconcern which may be reasonable and proper in persons rendered by long experience well assured of their own powers ; and every feeling heart sympathises

with the terror of a young man speaking for the first time before a large assembly of people, or with a young woman, who for the first time in her life is introduced to a company, where she knows she is to attract notice. But when we see a lady trembling, and ready to faint, because she is to sing a song, which she would have been mortified if she had not been asked for, we must pronounce the distress not modesty, but affectation ! If after the modest invitation so commonly made to take a family dinner, you find a set-out table, loaded with all kind of delicacies, accompanied with repetitions of, “ we never pretend “ to give fine dinners,” “ my wife and I never put ourselves out of our way for our friends ;” it is clear, that notwithstanding these tiresome assurances, the feast you are assisting at is by no means the fare of every day ; and it is surely impossible to avoid calling such false modesty downright affectation !

As little is it possible to deceive with respect to genuine Innocence ; which, though in some instances it has lasted into age, is commonly belonging and confined to youth. It is in the very young the most engaging and interesting of all qualities ; the artless innocent smile of the happy child, with the *naïveté* (we have no English word that exactly expresses what the French one does) of youth of fifteen or sixteen, is too evidently natural and too pleasing, for

any affectation of it to be tolerated ; and it is indeed very seldom attempted. The innocent answers or observations made by children on subjects which sometimes appear beyond their comprehension, are often so striking as to make the deepest impression on their hearers ; and of this nature I think the following instance of genuine innocence, which proceeded from the lips of a little girl not more than six years old :—One very windy rainy night, her father was alarmed, as he was stepping into bed, with a sudden crash in the nursery, followed by shrieks and exclamations of, “ the child is killed! the child is killed!” He flew up stairs, but had the happiness to find that the child, so far from being killed, was safe in the arms of the terrified maid, who had caught her out of bed, just in time to save her from a part of the roof, which had from the violence of the storm fallen in upon the very spot where she lay. The next morning at breakfast the father was talking to his family with the most earnest gratitude for the wonderful preservation of the night, and endeavouring to explain to his little girl in particular, how much it was her duty to be for ever thankful to God for the extraordinary coincidence of so many circumstances, which had tended to save her; and pointing out what a mark of constant and superintending care it was, that the maid should for-

tunately be awake, that she should happen just at the right time to see the ceiling beginning to give way, and moreover that she had had presence of mind given her, in such a fright, sufficient to occasion the snatching her from such imminent danger just at the right moment for her safety. ‘ Yes, to be sure, papa,’ answered the little creature, ‘ God was very good to me, and indeed I am much obliged to Him for it; but I do think Jenny helped a little too!’ Here was pure unaffected gratitude, both to the ALMIGHTY, and to his agent in the work, better expressed by innocence itself, than it could have been by the most laboured efforts of affectation to say something fine: and is it ever possible than any attempts should vie with the innocent nature of such unadorned remarks!

Boldness and Impudence.

THESE indisputably offensive qualities are, I am sorry to say, so much the fashion of the present age, that thought and action being directed by that despotic, but most wavering power, both men and

women, whose hearts I hope do not quite join with their conduct, affect a boldness, nay impudence, in their manner, which, although it may pass for mere sprightliness and fashion, is, they may rest assured, odious in the eyes of most persons, who, whilst they smile at the gaiety of the lively young fools, inwardly despise their disagreeable affectation.

A woman putting on masculine manners, and imitating the boldness of man, completely defeats her intention, which is certainly to gain admiration. But nothing unnatural, though it may at first surprise, and so command notice, can ever really please; and modesty is so naturally expected from all women in every station, that the contrary never fails of creating dislike. How very inconsistent then is it, with that strong desire to please which nature has implanted in the female breast, to affect the very manners which are in fact most disgusting!

But I shall be told it is only being sprightly, and if mere cheerfulness is to be termed boldness, there must be an end to all the gaiety of society, and we may as well return to the stiff, starched behaviour of our great-grandmothers. Formality or stiffness I by no means wish to recommend to the young ladies of the present hour; and though I acknowledge myself to be now an old woman, and perhaps more stiff than my younger friends would allow to be fashion-

able, yet I am not so far advanced in years, but that I can remember when I was young; and I assure them there was as much cheerfulness and mirth in those days as in these; but as boldness was not then in fashion, it would have been thought strangely improper to see a young woman, or even a girl of fourteen, shewing her sprightliness by dancing a step or two, jumping to express her joy as she walked along the street, or skipping like a child as she came out of a shop, or stepped from a carriage. It would likewise have been called indecently masculine, if a woman had been seen to spit either out of a window, or whilst she was walking, or even had she been heard to whistle after her dog in the street! It would equally have been termed bold to call loudly across the way, and then to hold a hallooing conversation of a few minutes, with as much unconcern at observation as a man! Yet such things are! And whilst girls affect the same behaviour as their brothers, are encouraged by their parents to use the same exercises,* play at most of the same plays. and to look upon themselves during their violent romping only in the light of having charming lively spirits, I do not at all despair of hearing in time of a club of cricketing ladies! And as we have already

* Whipping tops, trundling hoops, &c.

been told of a ladies' hunt, I know not why the same sort of spirit should not improve into women's riding their own horses at a race, and nobly disputing the glory of the prize with jockies.*

Seriously speaking, when once a woman throws off the delicacy belonging to her sex, it is shocking to reflect how far it may carry her; and though precise formality be displeasing, as it is less dangerous than the undaunted boldness to which fashion now gives too much license, were there any necessity for either extreme, I should rather wish to recommend the former than the latter.

But there is in truth no occasion for running into either absurdity. In this case, as in every thing else, there is a middle way, easy to be found, and most desirable to be persisted in; since it as certainly leads to esteem and approbation from every rank in life, as deviation from it does to contempt from the serious, and ridicule from the gay, who have flattered and deceived the giddy girl into fancying her liveliness is agreeable: but sadly is she mistaken! And though I do not wish a woman to tremble and be confused every time she enters a room, yet I cannot admire the confident stare, and the free and easy walk, which I see assumed by ladies of *ton*, to whose

* This was written before the year 1804 realized the supposition.

gracefulness of manner what might become a soldier certainly makes no addition.

The boldness and impudence of manner and conversation adopted by some men in order to pass themselves off as fashionable, is so well known that it needs but little animadversion. There was a time when decorum and attention to women marked the man of good-breeding; the very reverse is now an indication of being used to good company. Total neglect of them is now the thing, as it is to pass those that are perfectly known with no notice but a vacant stare. Instead of offering assistance in a crowded public place, the elegant young man now pushes by the ladies of his acquaintance, with the obliging observation that he supposes they will be detained till very late, and meet with some difficulties in finding their servants, as probably half the carriages must be broken to pieces. This may be fashion, but I am sure it is an offensive and a disagreeable affectation!

Boldness and impudence of conversation for the mean pleasure of distressing, by calling forth blushes from the really modest woman, and occasioning affected shame from her who is not so, though it may sometimes make its way into the higher circles, yet I trust it is oftener confined to the very lowest of mankind; who, though perhaps ignorant of the true meaning of affectation, yet are certainly guilty of it when they

practise a sort of behaviour, for which they would feel resentment if directed towards their own wives or daughters; that very resentment being a proof that they are conscious of the objectionable nature of improper language to women, that under a mask of boldness they in earnest are modest, and that their hearts are in fact far less indecorous than their words, which they have only used and affected, from the nonsensical vulgarity of foolish *fun*.

Mildness,

AND

Gentleness of Temper.

MILDNESS is so engaging a quality in women, that all, without even a degree of it in their natural temper, wish to be supposed mild, even though they should go no farther than common unthinking good-nature; but good-nature is very different from true mildness of disposition. Good-nature means cheerfulness, readiness to oblige, being always willing to join in any scheme of amusement, to laugh at any disappointment, and be merry whatever may happen, taking for its motto the popular saying, (and it is not a bad one,) *constantly to make the best of a bad market*. This sort of good-nature is so little connected with mildness, that it is frequently to be found in persons of the most passionate spirit, who would really put themselves to some inconvenience in order to procure you a trifling gratification; yet were you to thwart or contradict them in the slightest instance, would utter resentment at your probably uninten-

tional offence with frightful fury. The same temper will sometimes labour to obtain you an eatable you wished for, or a ticket to some public place, but would take no trouble on hearing you wanted some material service. This uncertainty of disposition shews itself in many strange instances; and the affectation of a temper completely different from the natural one, without any apparent temptation to the folly, is certainly common; as I once saw most strongly evinced by the behaviour of a gentleman who came into a supper party, where he was as gay and cheerful as any person at the table, but after having been there for a considerable time, mentioned with perfect indifference his having passed by a house in flames, from which the inhabitants were escaping half naked, and of course in the greatest distress; his answer to an enquiry whether he had stopped to assist, was, "No, I was better engaged than to stay in such a crowd, and there could be no doubt of their having sent for engines." This was a reputed good-natured man, and one of remarkably mild manners! Was he in truth of so cold or stupid a disposition as really not to feel for the misfortune he had just witnessed? Was the mildness and the gentleness of temper which was his allowed character, or was the brutal indifference he displayed on this melancholy occasion, merely affectation? I have

never been able to decide which, but certainly one of these very opposite tempers must have been unnatural to him.

Good-nature is indeed most different from real mildness; for when people have been so happy as to cultivate its growth in their minds, it takes so firm a hold as to spread its influence over their conduct and manner on the most trivial or most serious occasions, and in great measure checks those strong feelings of grief or vexation, which in minds of indulged sensibilities it may require considerable exertion to overcome.

Mildness of *manner* is certainly to be acquired, and worth every person's labour, for their own, and for the comfort of their friends; and where, in the obtaining and fixing it strongly in their hearts, great inclination to violence has been conquered, we may safely venture to pronounce it a virtue; but when arising only from that kind of gentleness of temper which is commonly to be considered as constitutional, I don't know that it has a claim to that name, for it is surely too evidently a bestowed blessing for any one to dare to applaud himself as having overcome an evil inclination. No. Passion may be conquered; it is possible to become mild in manner, but natural gentleness of temper is as much a gift independent of our own endeavours, as either beauty or strength.

Both mildness and a gentle temper are continually assumed by those who have not the smallest pretension to either, and the affectation is soon detected. How often does the person, whose countenance glows with anger, assure you, "He is not in a passion! were he warm! but he thanks God he never is so, he would reply to you," &c. &c.; this person is conscious of the propriety of mildness, tries to affect it, but knows not how.

Many ladies are too mild to endure the least rebuke from a friend, and burst into tears at an unkind word; whilst the same women support their part with spirit in a family quarrel, and scold at the card-table as loudly as any of the party. Many likewise with to display their mildness and gentleness of temper, by pretended smiles when some misfortune befalls their dress, or by unconcern at the awkward mistake of a servant; but the sudden change of countenance when the gown was torn proved the nature of the subsequent smiles, as the anger bestowed upon the careless servant, when no stranger was supposed within hearing, explained the gentleness of temper to be affected.

Roughness of voice, or roughness of manner, though very unpleasant in themselves, ought no more to induce an opinion of roughness of temper, than a soft voice and gentle manner should lead us inconsiderately to suppose the person from whom

they proceed, to be as amiable in fact as in appearance; for we shall on observation usually discover, that the worst tempers are most apt to affect a delicacy and softness of manner, which imitates mildness, but which is only put on with other ornaments for the sake of company. The really mild take little trouble to speak in that mincing mode, which is usually an indication of the affectation in question; and I should always feel more inclined to suspect those of remarkably gentle manners of being in private the tyrants of their families, than I should those who, leaving themselves more to nature, speak with warmth or calmness, according to the circumstance which occasion them to express their sentiments.

Affected gentleness, with an insinuating voice, begs your pardon for interfering, but flatly contradicts your assertion, and brings a thousand arguments, to prove you in the wrong; whilst real mildness, even though right, is never disputatious, should the explanation given, or attempted to be given, seem to be ill received by the person to whom it is offered. Consciousness of not being mistaken is sufficient triumph to the gentle temper, which, not struggling for conquest, is easily consoled by knowing, that should it even be slowly, truth cannot fail of making its way; whilst the anxious trouble of proving a fact is in the estimation of mildness never worth a

contest with an adversary earnestly upholding a contrary opinion. Mildness is therefore sometimes in danger of sinking into indolence, and amiable as it is (I may say necessary) amongst women, may amongst men be carried to excess. The duty and business of a woman is to retire herself from the public eye, to rest satisfied with confining the display of her good sense or accomplishments within the small circle of her own family, her partial friends, or most intimate acquaintance; but on no account, either in public or private, to assume the unpleasant character of being able to inform or instruct every person she converses with: for with whatever *apparent* mildness a dispute may be carried on, the most careless observer will perceive the affectation; and as most debates arise from earnestness of opinion, she may depend on it she will gain no praise for her skill in argument, though veiled by the most polite gentleness, beyond a remark (possibly accompanied with a sarcastic smile) that **** never gives up her point.

Very different is the case with men; their more active lives leading them into situations where mildness might be weakness, and gentleness an indolence bordering on cowardly desertion of sentiments, which it is their province to maintain. As professional and as public characters, so much depends on their exertions, that it is often the absolute duty of a man,

even unasked, to offer advice, and give his decided opinion on subjects, not only of consequence, but also on others comparatively trifling, which might remain undetermined without the steadiness derived from his judgment; not giving it however from the pride of obtruding superior judgment, but from the benevolent wish of assisting to fix the wavering temper of others, who perhaps look to him as their guide; and to oppose the erroneous sentiments which might otherwise prove of lasting injury to the minds of the young and uninstructed, who are so prone ignorantly to listen with admiration to the wild absurdities of every superficial coxcomb.

The example of a man's conduct spreads to an almost unbounded extent; that of a woman to a very narrow compass, within which however it should be her constant aim to render herself worthy of imitation: for small as her power of doing good may be, if extended to the utmost of her abilities, she is as praise-worthy in leading a few to the ways of virtue, as the man who has the happiness of serving multitudes of his fellow-creatures—the example of each being in its line equally useful, though for ever to continue totally different.

As it is universally allowed to be meritorious in men not only courageously to avow, but strenuously to support, their opinions; very few think it desirable

to affect an appearance of more mildness or more gentleness than is natural to them. But let me not therefore be understood to insinuate, that a man of mild or gentle manners must in consequence become indolent in the exertions of his mind; far from it. I have often known a mild temper and a gentle manner form distinguishing parts of character in the most worthy, sensible, and (I may safely add) most pleasing men of my acquaintance: for to be mild in reply, or gentle in reproof, so far from lessening the force of opinion, or admonition, on the contrary usually increases the intended effect, because it insinuates itself into the hearer's mind without offence to his pride. Yet admitting all these advantages, so *much* mildness is not altogether so requisite in a man's disposition, as it positively is in that of a woman; who, if she ever venture into the opposite affectations which I am now going to mention, may assure herself of the disapprobation and dislike of all who know her.

Eagerness,

Violence of Temper and Manner.

MILDNESS and gentleness labouring, as they sometimes unfortunately do, under the disrepute of stupidity and indolence, accounts in some measure for that affectation of eagerness, which is meant to represent the earnestness of a very feeling mind, endeavouring to serve others wherever it is possible; and anxiously defending the cause of virtue with every mark of indignation, which any deviation from rectitude never fails to raise in an ardent temper. This earnestness, in defence of what is right, certainly proceeds from a good motive; and, when perfectly natural, claims indulgence for the errors which eagerness is apt to occasion. But as it is possible to turn right into wrong, the vehemence of a good person in a just cause may do it more injury than even total silence on the subject, and assuredly more than could have arisen from a mild statement of the case. Persons, conscious of being, from their natural disposition, seldom able to restrain their eagerness of expression, where they really feel themselves strongly interested, would act most wisely, as much as in them

lies, to avoid every opportunity of giving opinion on subjects likely to call forth heat of temper, and certainly never, but on urgent occasions, to offer unasked advice; when however such do occur, where it becomes a point of duty to warn a neighbour of impropriety, I by no means wish to recommend the cold unfeeling caution of not offering the assistance of advice, or venturing on the true friendliness of reproof, where there is any possibility of its proving useful. But I would at the same time, to all persons of an eager temper, urge the prudent method of delivering their sentiments in writing, rather than by word of mouth; some reflection must attend the act of writing; the hasty expression which might give offence, and which a provoking answer might call forth, will thus be avoided; whilst the same good advice will be given, with the advantage of that correction which will probably be found necessary, by whoever looks over what they have written before they send it.

If real eagerness, even in the cause of virtue, be so dangerous as to require the utmost care in the management of it, how necessary must it be to avoid every approach to such a disposition; yet how common, and how truly absurd is it to affect (and it is affected upon the most frivolous occasions) an earnestness which is not felt, in those who are so fear-

ful of passing for stupid tame characters, that to display sensibilities and anxieties they have not, they assume what is really in itself a serious fault!

Yet how very often does, "*I would not bear to be so ill treated,*" "*I could not bear such a misfortune,*" proceed from a pretty mouth, which indeed receives no addition of beauty from having uttered an absolutely unchristian sentiment—*I would not, I could not bear!* Can any thing be more positively opposite to the command and to the example of Him, who proved that he *could* and *would* bear the most acute sufferings both of body and mind? He who was meekness itself, commanded and set the example; which, though at humble distance, we may imitate, by aiming at a contented spirit, ever ready to endure whatever may be imposed. Let us not then thoughtlessly use expressions unworthy of those who profess themselves his followers; or affect a sin, which, when considered, we should all shrink from—that of refusing to bear our burthen, and thereby presuming to arraign the dispensations of Divine Goodness.

The *I would not, I could not bear*, is not only sinful, but completely ridiculous, and so entirely out of our own power, that the absurdity of the phrase must upon a moment's reflection strike the person who has used it. It is in my power to say, *I will, I can* bear

pain or grief, by an exertion of patience bestowed upon me by that Power, which, at the same time that a sorrow is sent, offers a way to escape from it, and then graciously accepts the choice of that way as an effort to perform duty : but of what avail can, I *will not* bear it, be in the agonies of a fit of the gout? under the unkind treatment of a master, a parent, or a husband? to whose power you are legally forced to submit; to the master as long as you remain his servant, to the parent for a stated number of years, and to the husband during the whole of life. Or, in that most trying anguish of all others, will, I *cannot bear this* misery, restore to you your dead child, or friend? This is so evident, that it needs but little to be said to convince any one of the truth of the old adage, that 'What *cannot* be cured, *must* be endured.'

But I shall perhaps be answered, "One cannot always be thinking of what one says; and as to taking CHRIST for one's example, that may be very well, if considered in a religious light, but it is impossible always to be so serious." Indeed it is not. We *can*, and for our own interest *must*, consider our ways; since many a word spoken unthinkingly, or even in jest, has caused to the speaker hours of bitter repentance; and as to the impossibility of taking CHRIST as our *constant* example, the

following opinion of Bishop Beveridge proves that he did not think it a vain attempt :

"I am resolved, by the grace of God, to make CHRIST the pattern of my life here, that so CHRIST may be the portion of my soul hereafter.

"I shall endeavour, in all places I come into, in all companies I converse with, in all the duties I undertake, in all the miseries I undergo, still to behave myself as my SAVIOUR would do were he in my place; so that wherever I am, or whatsoever I am about, I shall still put this question to myself, Would my SAVIOUR do this or that? I know I can never hope perfectly to transcribe his copy, but I must endeavour to imitate it in the best manner I can; that so by doing as he did, in time I may be where he is to eternity."—Bishop Beveridge's Private Thoughts, p. 165.

Sensible as the excellent Beveridge was of the impracticability of an exact imitation, yet he thought the difficulty no reason against making the effort; and to descend to a far inferior instance of the inclination, which we ought to encourage in ourselves, for being in every circumstance led by the very best examples, I beg to know if there be a single person beginning to learn any art, who is not desirous of having the most able instructors? In drawing, is there that being who would not rather choose to

copy originals of the first masters, than the daubings of a village sign-post painter? not from indulging the vain expectation of attaining to the strokes of a Raphael, though happy to be guided by his skill.

But to return to the affectation of eagerness and violence, designed to mark an energy of spirit, which is, I acknowledge, often a pleasing symptom of a warm heart, but which, if not natural, sits most awkwardly on the copyer. Why should we be tempted to affect that which, if really in our dispositions ought to be kept under the most cautious restrictions, and in its excesses to be corrected? Shall we affect a violence of temper, and consequently of manner, only to conceal mildness of which we are ashamed? yet in which, were pride ever allowable, we might glory, so far as it resembles Him, who "when he was reviled, reviled not again." (1 Peter ii. 23.) Shall we affect a vehemence ever wrong in itself, even when used for the laudable purpose of shewing our dislike of sin? when though anger will naturally rise in every honest mind, as a sudden impulse to check the boldness of vice, yet the same indignation may be expressed with calmness, and probably with more effect, than can follow the rage of passion.

Let me not however be understood indiscriminately to condemn *anger*, if on just occasions, and

restrained by reason; though I certainly do both the reality and the affectation of violence.

Shall we dare, in our endeavours to display eagerness, to break a positive commandment, by taking a Holy Name in vain? or by using oaths and execrations even at a time (were that a sufficient excuse) when we feel no anger, and are only calling down the Divine vengeance on ourselves and others, in order to appear a spirited character, that will not submit to imposition of any kind? Shall we render ourselves despicable in the eyes of all the wise and the worthy, only to gain the appellation of a *fine fellow* from the foolish and the ignorant? If such be our choice, alas! for the determination.

Patience.

MUCH of what has been said on the subject of Mildness applies to Patience, and they are often to be met with in the same person: But patience is the greater virtue of the two; not, like mildness, being sometimes an inherent quality of the temper; on the contrary requiring great exertion, having many more occasions of trial, and of being called into action.

Patience is required in every possible situation of life, and at every age. The well-taught infant may exercise it as soon (and they occur pretty early) as it is old enough to feel disappointments: and the older we grow, the more will every hour of our existence teach us the value, as well as necessity, of that which soothes every suffering, and consoles under every sorrow. Patience, whether in trifles or things of consequence, puts a stop to the anxious uncertainty which so frequently in irritable tempers destroys the whole enjoyment of expected but delayed

satisfaction. Patience and a contented spirit carry us through many a misfortune, which at a distance we might have feared would certainly overcome our utmost endeavours; but patient resolution, determination to be satisfied, and, in short, whatever state we are in therewith to be content, is so sure a way of passing happily through this world, that it is mortifying to find how often people of the greatest merit, from their uncomplaining conduct, are stigmatized as cold-hearted characters, with neither feeling nor understanding enough to be sensible of what enrages the angry declaimer; who, proud of his passionate temper, thinks it a proof of refined sensibilities to be too easily irritated to endure what those of a different disposition have submitted to with calmness.

Patience shews itself not only in sickness, but in health; for the patient healthy person enjoying his own comfort is ready to assist a sufferer to obtain relief, and kindly to bear with the fretting, so commonly the companion of illness, in those who do not possess the happy talent of endurance:—not only in poverty, but in riches; for the patient rich person shews no undue pride in that circumstance, which is nevertheless a satisfaction:—not only in sorrow, but in happiness; for the patient spirit is never hurried into that excess of delight which occasions wild demonstrations of pleasure, more like the expres-

sions of drunkenness or insanity, than the composed enjoyment of a reasonable being:—not only in ill usage, but in good usage; for a patient temper presumes not upon kindness, so as to become a burthen upon the person who has contributed to comforts which cannot be received with too much gratitude, but are not to be made a plea for still farther indulgence.

Of the powers of patience under affliction no explanation is required; but under blessings where it is full as necessary a virtue, it is perhaps more difficult to exercise it with the force which it is our duty to exert, which of ourselves we cannot fully attain to, but which with Divine assistance we need not despair of.

Both sorrow and joy are such evident trials of the person to whom they are sent, that although most assuredly no one can be absurd enough to pretend that there is positive pleasure in suffering, yet I hope I shall not be deemed too enthusiastic, if I say that each is to be so far received as a blessing, that the heaviest affliction being once acknowledged to be imposed as a trial of virtue, we must, considering it as an opportunity of improvement to our minds, as far as is possible, be thankful for it, even under the pressure of grief, of disappointment, or in the tortures of bodily pain. If in these sensations we are enabled to say not only with our lips, but from our

hearts, God's will be done! thus may, and will, our sorrow be truly turned into joy!

Patience is however so universally admitted as a virtue, and the persons who endure as they ought on great or on small occasions are so sure of commendation, that it becomes very much an object of affectation with all sorts of people. "I never put myself in a hurry about any thing," says the calm and composed lady, who has been looking at her watch every moment during the last hour, and wondering what mistake can have detained the person she expected, and whom she had appointed exactly three quarters and a half after such a precise hour! "I shall not be surprised if my carriage should not come at all; it is well I am not impatient!" "I *always* lose at cards; good LORD, this *never* happens but to me, but I never mind such things!" "It is five minutes after the time, so I am sure my dress will not come to-night; but as there is no use in being impatient, I never am so!" These and a thousand other equally foolish exclamations are continually to be heard, designed by the speakers as marks of patience, but in truth proving the exactly opposite temper.

In trifles such as these the affectation of patience is ridiculous, but on more serious subjects it is a fault

of the deepest dye, and cannot be too seriously guarded against.

To affect patience which is not in fact practised; to affect indifference to real misfortunes; meaning to be supposed patient and courageous in distress, yet labouring all the time with a broken heart, is a vain attempt to deceive the world, yourself, and your God, who, viewing sorrow with compassion, would not fail to relieve it, but who has repeatedly denounced his vengeance against the hypocrite!

Impatience.

IMPATIENCE is indeed a most common failing, but so universally disliked that it is seldom affected, except by the very young, for the sake of appearing manly or genteel; as a little boy, upon first going to school, swears, and uses phrases he scarcely understands, to imitate the sixth form, for which he feels a respect little short of that of a private for his colonel. The footman and the labourer equally affect the manners of their master and superior, and many a man has sworn the most dreadful oaths, because he heard the squire do so at the last fox-chase! This is surely affected impatience; for the habit of

swearing gains such influence by frequent practice, that the man is perhaps neither angry nor really impatient, at the very moment when he uses the most impious execrations, but utters them habitually, and with the utmost unconcern, on all occurrences, whether of displeasure or pleasure: as I once heard of a man, whose regular phrase on every occasion being G— d—n my soul, would with signs of satisfaction shake an acquaintance by the hand, at the same time saying, “G— d—n my soul, my dear Sir, I am so glad to see you; why, G— d—n my soul, my dear friend, how well you look!” What horrid affectation!

Yet swearing is a very common one, and strongly points out the extreme consequence of example, when the school-boy from his senior, and the uninstructed from a superior, learn an impious custom; which, growing into regular habit, taints manner with offensive vulgarity, and becomes a vice more easily disclaimed against than eradicated in those who have once given way to it.

Impatience is likewise sometimes affected by women as a display of tenderness, to mark anxiety for the arrival of a friend, or for a letter from an absent intimate, whom they in earnest care not about!

Impatience for interesting intelligence, which does not really interest the anxious person! Impatience to

see a new book much in vogue, but which once obtained is suffered to lay unopened on the table for weeks ! Impatience to hear a fine singer, expressed by a person who cannot distinguish one note from another !—This pretty kind of affected Impatience is sometimes to be met with ; but is not in very general use, being by no means a becoming folly.

Religion.

THE affectation of Religion has been a crime belonging to human beings almost from the period of their creation ; the anger of the ALMIGHTY has been denounced against it by Himself, and by those He has commissioned to instruct, from the beginning to the present time. Nevertheless the wild and self-conceited creature has proceeded in the same career of mad affectation, attempting to impose on Him who cannot be deceived !

To attempt imposition on one another, though dishonourable and wicked, sometimes meets with temporary success ; but it requires very little consideration to shrink from the idea of endeavouring to deceive Him who has given us those very powers of thought which, by aiming at deceit, we pervert in so strange a manner.

But though we all shudder at the vile hypocrite, who, to gain some worldly end, pretends to more love for his Maker, and more respect for his laws, than he really feels in his heart, or proves by his conduct ; let us take care that, without going the lengths in hypocrisy which we honestly abhor, we

are not ourselves guilty of affecting more religion than we possess. And much do I fear, that great numbers of those people who look on themselves as very religious good Christians, would, on a strict investigation of their own hearts, find more affectation than true religion in their apparent good lives, their constant church-goings, or even their regular attendance at the Holy Table.

No one person can dare positively to judge of, or determine for another, in so delicate and so sacred a point; and seldom is it possible to meet with a friend sufficiently steady and uniformly candid, to advise with on the subject. But does it not behove every creature professing religion strictly to examine his own mind, to discover whether it be or be not pure?

On any worldly business or advantage would not the greatest and most incessant labour be cheerfully undertaken, in order to obtain the transient good? And shall this more important concern be suffered merely to take its course, resting satisfied that we are Christians because our parents were so before us; and we having been told that we were so, from our earliest infancy, never thought of being otherwise, and have taken it upon trust? But would so slight an evidence have satisfied us on an affair of present consequence? and shall we be more careless on what is to fix our fate for ever?

Difficult as the examination may at first appear, yet if undertaken with a true and an earnest desire of instruction, it will not fail to meet with assistance from that Power, who refuses not his help to the lowest of his servants.

I firmly believe, no one ever fervently wished and laboured sincerely to become a Christian, who did not obtain the blessing. The recollection of the unlooked-for instruction that came to the servant of the Queen of the Ethiopians, reading Isaiah on his journey, is a strong encouragement to every one who wishes to *understand what he reads*, diligently to study his Bible; to attend to its directions; and then, even though unassisted by the immediate help of a Philip explaining the Prophets, there will be no doubt of equally receiving the assistance of the ALMIGHTY, who opens the understandings of all that truly apply to Him, but, who is not to be expected to work daily miracles for the conviction of those, “which have eyes, and see not; they have ears to hear, and hear not.” (Ezekiel xii. 2.) And such are all those who taking it merely upon trust, fancy themselves Christians, because they live in a Christian country, but never are at the trouble of enquiring farther.

Affected religion has been at all times, and is, practised in all countries. Pretended saints have in

private led the most dissolute lives, deceiving people into a belief of their piety, and by that means perhaps gaining to themselves temporal advantages ; but at the same time doing the most cruel injuries, not only to their own souls but to those of their fellow-creatures, from the unfortunate odium constantly cast upon religion in general whenever such a character is detected in its guilt; more mischief being wrought by one single hypocrite, than by numbers of more avowed wickedness. For we are shocked by the impudence of their conduct, and, standing upon our guard, are not liable to be deluded by evident and disgusting vice; whilst the insidious arts of false-hearted devotion beguile us into such admiration of the person, that on detection we are but too apt to conclude all people to be the same, and by degrees grow to despise what was acted, instead of (as we ought) despising the vile actor.

The hypocrisy of feigned religion, though when discovered it may be abhorred as it deserves, yet is certainly very common, from its being so frequently successful in this world; but then let it be remembered, that those who "for a pretence make long prayers, therefore shall receive the greater damnation." (Matt. xxii. 4.) Still more common, however, is affectation of religion by people almost deceiving themselves, and for want of proper consi-

deration fancying they are in fact the pious character which part of their conduct seems to indicate; but let them also be cautious of trusting to mere outward appearance, for it is said, "This people knoweth me with their lips, but their heart is far from me." (Mark vii. 6.) Therefore to shun such wretched dissimulation, not only with our lips, but in our lives, may we be enabled sincerely to shew forth His praise, who will not fail to accept those that truly turn unto Him!

Impiety.

IN this unhappy age of false philosophy, propagated by those who knew better, and greedily received by those who, anxious to display a knowledge they had not, were easily and ignorantly dazzled by the brilliant nonsense, which, without the trouble of much, indeed of any, study, was easily gathered from every trifling publication they perused, Impiety became a reigning *fashion*—a deity, to which the young, the old, and almost all ranks of people, have bowed; pretending, that in sacrificing to this

changeable and tyrannical ruler, they were emancipating themselves from the follies taught in the nursery, and afterwards credited only by terrified or dying wretches.

Impious language, impious reading, and impious conduct, have been in some countries openly allowed; in this we have, thank God, hitherto escaped such horror: but though not publicly admitted, the arbitrary countenance of fashion has introduced it into too general use. Science has been tainted, and manners have been perverted: whilst under the specious pretence of improvement, Impiety has shewn itself in every action and every conversation of the fashionable person, who recommends an almost blasphemous publication, with as little apprehension of deserving blame for having avowed approbation of such opinions, as formerly would have attended the speaking with admiration of some justly-celebrated author. If the language be elegant, and the subject interesting, "*It may be a little wicked, but that don't signify!*" Does it not signify? whether in this short space allotted for our pilgrimage, the time be filled with employments of reading, or of thought, tending to improve the heart, and make us ready for the alteration which in our present state is, we know, sooner or later to take place; or whether our few remaining hours are wasted in attending to real

absurdities, from which no benefit can be gathered; and which, though tricked out by all the allurements of want id of ridicule, and though adorned by every art of the most ingenious writer, can only serve to deceive, and to fill the mind with restless doubts, which, for want of allowing leisure really to investigate the truth or falsehood of their foundation, are foolishly and inconsiderately taken for granted; and many become infidels merely because they have laughed, and were entertained! Is this worth while?

Your mind once poisoned will not easily regain its tone. Your dying hour will not enjoy the comfortable expectations, which will cheer that of the *formal fool*, who ventured to despise your genteel stile of reading: and indeed in whatever light we consider the question, still *he* must be happier in his *folly* than you in your *wisdom*, whilst even you must feel the force of Dryden's sentiment in his Don Sebastian—

"Now if there be hereafter,

"He's bless'd, if not, well cheated, and dies pleas'd."

But so far from the affectation of Impiety affording any pleasure to the actor, or of his being able to cheat himself into a settled *belief* of *unbelieving* doctrines; the utmost he ever obtains is a mind harassed by doubt, and an indescribable dread of

that period which, as he cannot possibly avert, or even retard, it would be most for his interest to reconcile himself with its unavoidable arrival.

The impious infidel may vainly talk of despising the death which according to his notions is only to be followed by an eternal sleep, yet all the time he "believes and trembles," (James ii. 19;) but puts off conviction to some more "convenient season," (Acts xxiv. 25.) which, alas! seldom arrives.

That *believing* and *trembling* are often mixed with apparent contempt for duty, I know to be a fact, from the very respectable authority of an elderly person who was for years a constant attendant on six o'clock morning prayers; and who has assured me, that at that vulgar hour it was by no means uncommon to meet fashionable young men, whose usual conversation was of the lightest sort, and who in gay company would have scoffed at going to church, where they would have thought it a disgrace to be seen at a later hour! How unreasonable is such conduct; and such affectation of impiety which they did not feel, but for which they will receive, and surely will deserve, the weight of punishment denounced against this very crime of denying their Redeemer, where He says, "For whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed when he shall

"come in his own glory, and in his Father's, and of the Holy Angels." (Luke ix. 26.)

The quantity of light and irreligious reading, published as novels and books of amusement, has done more real mischief than more serious attacks on religion, which require an attention that the young and the giddy have not to bestow; but a story or a poem is looked over with as little trouble as a newspaper, and the satirical observation is remembered, when a grave dissertation would have been forgotten. But even though "the children of this world are in their generation wiser than the children of light," (Luke xvi. 8.) so that the enemies of virtue have placed their batteries with a skill which for a time may ensure success, yet will they find them in the end turned with tenfold destruction against themselves.

Let us however not be content with shunning the more glaring affectations of impiety; let us be uniformly cautious in every thing tending to the slightest disregard of religion or its customs. As such I must mention the common witticisms so often productive of laughter from scriptural phrases, and introduction of names which call for respect instead of foolish jokes: and let us ever be constantly on our guard not to encourage what in fact is impious, by joining in thoughtless admiration, only because we hear others admire!

Serious, Quiet Disposition,

AND

Fondness for Home.

AN excess of this sort of temper is frequently affected by persons who in some measure have it naturally, but finding how much they are liked and esteemed for a quiet fondness for home, overact the amiable disposition, till the affectation with which they assure you how irksome it is to them to mix in the common and reasonable amusements of the world, leads to a suspicion of some end to be answered in the superabundant love for domestic society, to which, though certainly more pleasing than any other, it is yet far from desirable for any person entirely to give themselves up; and such vehement assurance as may often be heard from ladies, of their wishing for nothing but their own fire-side, the innocent smiles of their infants, and the conversation of their husband, by no means tends to convince the hearer that this serious lady does not enjoy the invitation, which she fails not to accept, of joining some ball in the neighbourhood;

or that she does not rejoice when the time arrives for her removal to London, where, mixing in all the gaieties of the metropolis, she lays aside great part of her attachment to home till her return into the country.

But though dissipation and unrestrained delight in frivolous diversion is to be guarded against, there is no necessity for falling from one extreme to another, by sinking into or affecting the life of a recluse.

A serious, which commonly implies a religious turn of mind, will lead every person to a fondness for a degree of retirement; which, affording leisure and opportunity for improvement of every kind, is of so engaging a nature, that any one truly fond of retired life, I firmly believe, always quits it with reluctance for the more busy scenes and attendant bustle of the world. But it is not every one who has retirement in his power, nor is it perhaps consistent with the duty of many to yield to its fascinations.

Amongst women many are obliged to enter into gaieties, which for themselves they may possibly no longer relish, but are bound to attend, in order to watch over the conduct of daughters, whose youth and inexperience require the anxious attention which none but a parent's eye can ever fully extend to them. Supposing her really to dislike mixing in the

world, a mother ought notwithstanding to exert herself in overcoming her aversion, so far as to perform her duty: but if it be mere affected seriousness in her who thus deserts her post, only to obtain the appellation of a sensible woman, it is then highly blameable.

Still less is a life of complete retirement compatible with the manifold duties of men. Profession calls them to such various occupations, that the professional man seldom finds leisure to sink into retirement, till age has rendered him unfit for public life; and then how often does the void which perfect quiet presents to one accustomed to the activity of continual business, prevent his enjoyment of what in the years of youth he looked upon as the *summum bonum* of his utmost wishes. But though we pity the disappointment of this character in his retirement, must we not highly condemn the independent, literary country gentleman in his? when with no profession at all to disturb a fondness for his books and his studies, he indulges an improper indolence, and entirely devotes himself to employments, which, although improving and agreeable to himself, yet occasion him in some measure to bury the talent he ought to cultivate; by inducing a neglect of all the useful duties incumbent on a friendly neighbour, an active justice of the peace, an able adviser and assist-

ant of the surrounding poor, both in pecuniary distresses, and in those arising from the ignorance belonging to their station, which the conversation of the great man of the parish may so easily convert into knowledge sufficient not only to reconcile the cottager to it, but to make him thoroughly happy and comfortable in his humble lot. These duties of the rich yet private man are so great, that they admit of no excuse whatever; and he must tear himself from his quiet love for retirement, which, however engaging, is attended with infinite and most serious danger. Alone, we are apt to fancy ourselves the wisest of created beings; with no one to contradict the opinion which we form in private, we cannot fail of being charmed with the sagacious discovery we have just made, but which more intercourse with others would possibly prove to be common, or sometimes perhaps even erroneous! Commerce with the world is necessary for us to acknowledge our mistakes, and force us to confess the superior knowledge of those we should daily meet with.

Vanity, strange as it may seem, is fostered by retirement, and natural shyness is increased by seclusion, till it is painful, as well as difficult, to quit the solitude to which we by degrees grow more attached than to all the pleasures the world had to bestow when we mixed with it.

I do not however suspect many of my readers of too great a fondness for retirement; for though I am conscious of its dangers, and acknowledge its pleasures, with the advantageous opportunities it offers for improvement, yet it is certainly neither a common nor a tempting failing to the very young: I only suspect them of affecting without feeling it, and of fancying it very pretty to shew how they despise what others of their own age enjoy. The daughter of very retired domestic parents is frequently in danger of falling into this error, and from imitating the love for quiet she observes in her mother, she may not improbably increase its affectation into a confirmed shyness and awkwardness of manner in herself, which is not only displeasing in appearance, but indeed truly painful to the person labouring under it; since nothing is more distressing and harassing than a sensation of shyness carried to an excess: and if ever the extreme shyness I allude to should, by great usage of the manners of the world, be in some measure overcome, the effort it has cost is not unusually followed by a boldness, which makes every body determine that the remedy is worse than the disease.

To prefer home is so natural to most middle-aged people, that there seems little temptation to affect more love for it than is felt. To be satisfied

with remaining there against inclination, when circumstance or duty makes it necessary, is amiable; and I have frequently given young people great credit for quietly relinquishing some favourite project, because they have seen it would be agreeable to a friend that they should do so. But small is my faith in the assurances of a young lady, that she never had the slightest wish to attend the dance which she is prevented going to by the mere peevish whim of some person to whom she owes submission. Let her give up her pleasure with good-humour, but not vainly endeavour to increase its value by the false assertion that she is better pleased with giving her brothers and sisters their bread and milk for supper, than she could have been by dancing at the ball, and joining in amusements suited to her age.

To avoid then the shyness or the subsequent boldness, which seem to attend on affected seriousness, a middle way (as it is indeed in every part of life) will prove the safest and best road.

Let the serious enjoy their seriousness, and the gay their gaiety, with due moderation; but if they design to be considered as either pleasing or amiable, let them be careful to affect neither the one nor the other.

Levity,

AND

Wild Love of Amusement.

TO be always sprightly and agreeable, and ready to enter into every diversion, however foolish, which shall chance to be proposed, is so much the fashion of the day, that in affecting this constant merriment, young people aft a levity and a wildness in their amusements, which really lowers the spirits of all those who behold their folly, whilst it by no means adds to their own pleasure.

It has been said with great truth, that "*Who laughs at every thing, really enjoys nothing;*" and the observation is extremely applicable to the case in question. The extreme mirth and the levity affected by so many young and apparently gay people, is often not at all felt by the light-hearted rattling fools, who, with minds possibly ill at ease, make themselves the Merry-Andrews of the company, in order to hear their wit applauded, and to be called pleasant companions! But how sad in general is such mirth! how low is such wit! how little worth the search of the

reasonable being, whose understanding was given for a nobler purpose than to be wasted on making a false witticism, or a poor pun, drawn perhaps

"From this man's error, from another's fault;

"From topics which good-nature would forget,

"And prudence mention with the last regret!"

Prior's Solomon, book ii.

And indeed half the merriment of a very lively party is usually derived from the sources of ridicule, which, though it may amuse for a moment, oftener ends by leaving the heart sad. Nothing is so easy as to make a joke. Every person that exists has a something peculiar in their manner, which when observed and repeated with the exaggeration always used in satirical imitation, appears highly ridiculous, and never fails to entertain the company. But from such entertainment what sorrow is likely to arise!

The gay recital of some ludicrous circumstance has frequently destroyed a friendship of years; and there is no safety for the person who tells it, in there being no one present who is much connected, or in habits of intimacy, with the hero of the tale. For nothing remains secret; the friend you have ventured to laugh at, will not fail in course of time to hear of it; and as nobody can endure ridicule when levelled at themselves, a calumnious falsehood has often

been known not to give more offence than a comical story.

Indeed I know nothing which I more dread in young people than a turn for satire, a power of mimicry, or of telling what is called a good story. Good-nature seldom accompanies these insidious talents; and a great wit certainly very seldom "does unto others as he would wish they should do unto him."

But to be lively, and madly fond of amusement, is so fashionable, and so indicative of youth and spirits, that we see it affected by people with the absurd view of concealing that age, which, were it displayed in a style suited to itself, would most assuredly command respect. We hear much of venerable old age, but see it not so often as is desirable; and it is truly shocking to behold, what is but too common, a woman between sixty and seventy dressed in the same fashions as her grand-daughter, and with the same appearance of eagerness attending the same diversions. Equally ridiculous is the old man, acting the gay agreeable sprightliness of youth, and making fine speeches to the girls who despise him.

The levity of these sort of characters is most despicable; for though one may, whilst one likewise wishes it restrained within due bounds, sometimes

excuse a wild love of amusement in the extremely young, to whom every thing being new, every thing is charming; yet the affectation of it in old age creates nothing but disgust.

Love of amusement is natural, and in some degree really right; but the affectation of more pleasure than is enjoyed, and of being too lively to submit to common rules of behaviour, is not unfrequent amongst young people, who proudly declare, and then look round the room for applause as if somewhat had been said worthy of admiration, "I have such mad spirits, that they run away with me, and I never pretend to answer for what I shall say or do next." To affect such levity is to affect a very serious fault; and the silly girl who assures you she never troubles herself to think of any thing but the next ball she is to dance at, would at the same time be sorry were she so thoroughly believed, as to be really supposed the unfeeling frivolous character she has thought it pretty to assume, partly to be contradicted, and partly to appear more lively than she feels to be her natural disposition; but which, as she hears *life and spirit* admired, she unhappily thinks so commendable, that, mistaking levity for cheerfulness, she exhibits what never did, nor ever will please any one person, save the foolish actress of a disagreeable part!

Temperance.

REAL Temperance, though it be usually applied to moderation in the article of diet, includes many virtues of the highest order. To restrain all our passions within the due bounds of temperance, to be temperate in our wishes for grandeur or for riches, to be temperate in argument, in love of pleasure, and in the management of our families and of ourselves; these are marks of virtue which shew themselves so clearly in every part of conduct, that it is next to impossible to affect that true temperance which really consists in negative qualities. It is therefore not often attempted, except with regard to moderation in eating. But temperance in food is so conducive to health, and so absolutely a duty, if considered in the serious light of being satisfied with but a little, should that be our lot, and of not wasting the good things of this world, if bestowed on us with more plenty than on many of our fellow-creatures; that it is grievous to find what, when true, is a virtue, so often sunk into despicable affectation.

Temperance is so natural a part of the feminine character, that wishing for a credit they are conscious

of not deserving, it is an affectation often assumed, and indeed nearly confined to women, who fancy it marks them as beings of too delicate and too refined a nature to care about the trifle of food! And I once saw a young lady a good deal ashamed of herself, when after being asked what she chose to be helped to, and having returned for answer the usual phrase, which she looked on as a proof of elegance, "I really don't care; it is quite indifferent to me what I eat!"—the gentleman who was carving replied, with the greatest calmness, 'When you have discovered your own inclinations, you will be so good to let me know; till then I will eat my own dinner.'

But mere indifference as to food is not sufficient to characterize this sort of affectation; there must be absolute dislike of every thing commonly reckoned good: and if a delicacy be produced, of whatever kind, a lady of this sort is immediately to inform the company that she never eats of it—indeed that she never could prevail on herself even to taste it. She is to refuse wine of every kind; or if she be over persuaded to swallow the odious draught, it is to declare she thinks any thing from the apothecary's shop more palatable. The quantity she eats is to be so very small, that it is impossible for any body to exist on the trifle she suffers herself to be helped to; for

she makes a point of displaying her moderation, by saying, whatever is offered to her, even before she sees it, "only half, if you please." But it frequently happens that this very moderate lady, who lives only on vegetables when in company, eats as much, and as heartily, as other people, when she is either alone, or with her own family.

I have, however, found a method of cure for this aversion to all good things, and for the very depraved stomach which is unable to bear what would be a sufficiency of nourishment for an infant. The very best, I might say infallible, remedy for this disease is, not to take the least notice of it; it then dies a natural death, and the very delicate lady, who finds that her delicacy attracts no attention, recovers her appetite, and eats and drinks like the rest of the world.

This is a disorder, however, which seldom attacks any but the very young upon first *coming out*, and even with them is certainly more amongst women in a moderate line of life, than in the higher circles; where it is now assuredly not a very fashionable affectation to be temperate in any thing, but where intemperance, even gluttony, (which will be the point next to be considered) are, much more than moderation, a proof of being accustomed to the manners of what is called good company.

Intemperance—Gluttony.

INTEMPERANCE in language and in manner has been treated of already under the article of Violence, &c.; what is now to be mentioned is merely, as the opposite to the temperance with respect to diet, which has just been described. And disgusting as it assuredly is, there is not a more common affectation than that of men's being actually proud of the quantity of wine they can bear, and telling of the drunken parties they have joined in. Many a man has gone on from one quantity to another, boasting all the time of never being affected by it, till he has at length become an habitual drunkard, ruined his health, his morals, and beginning in affectation has ended in every kind of wickedness; for the drunkard in his hours of intemperance is, or may be, guilty of every species of debauchery, and find himself plunged into the depths of sin, without even a sufficient recollection of what passed during the temporary insanity, to know what led to the circumstances he may for ever deplore. And it is by no means an exaggeration to say, that he may probably

awaken to loss of fortune, owing to the gaming which, though it happened in the hours of delirium, must, by what is called the laws of honour, be stood to, after the melancholy return to understanding, which brings sorrow and repentance of folly that cannot be recalled; to loss of health, entailed as a punishment on the vicious errors he may have committed; and to loss of friends, owing to the unguarded sentiments made known whilst reason was laid asleep! "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without a cause? who hath redness of eyes? They that tarry long at the wine." (Prov. xxiii. 29, 30.) When these are the acknowledged consequences of drunkenness, how astonishing is it falsely to affect and boast of an actual sin! Yet numberless are the instances of men's telling of the feats of their youth, and of the excesses they have joined in, with scarcely a shadow of truth in the relation!

But though it is old advice, it is most excellent, and well worth every body's attention—"Never to repeat the dangers or follies of your youth; for it should be no pleasure to you to remember your ill actions, nor can it be agreeable to others to listen to what has happened to you." (Epictetus. —Lady M. W. Montague.)

The quantity of drink which a man can bear, or the number of foolish parties he has been engaged in, are however but one kind of affected intemperance; as not only drunkenness, but the nasty vice of Gluttony, is very much affected by many people, who talk with rapture of the venison or the turtle feast, who describe the delicacies they have partaken of, or soon expect to share in. These are the affectations of a person ambitious of the noble title of a *bon vivant*, priding himself rather more on knowing where to find the best bits, than on the quantity he is able to consume; the credit of being able to eat a great deal (though I have known that too affected) not being in such repute as that of drinking to excess, and understanding wine! But to have knowledge in the noble art of cookery, to be able to give directions how every dish should be prepared, or what improvements may be made by adding some kind of sauce, for which the person, aiming at *connoisseurship* in eating, possesses the sole recipe; this sort of behaviour is very common: And although intemperate fondness for eating be a most disgusting failing, yet I doubt whether one be not still more offended by seeing it so often affected, merely for the pleasure of naming the fine company in which the rarities were eaten; or else for the poor delight of being

reckoned one who knows how to relish good things with true taste.

Could there be a stronger proof of the affectation of intemperance, (for the pleasure of eating had far less share in the folly than that for which it was certainly done—the being *talked of*,) than the well-known story, some years ago, of the dinner ordered by a set of fashionable epicures, where the directions given were that every dish should be composed, not only of the *best*, but of the *most costly* materials that could be procured; and the extravagant desire might perhaps have been gratified, but for an unexpected accident, for which the master of the house, where this party met, made his excuse with the utmost humility, by assuring them, “It was not possible “to get a more expensive turbot than that he was “compelled to offer them; for very unfortunately “they were that day in plenty!”

Is not such scandalous waste of money lamentably sinful? And ought not every one of the gentlemen who partook of the feast, which cost a sum I am afraid to mention, to have repented during the whole of his remaining life for the wild extravagance of that deplorable day? Let us hope all did.

I wish every person to eat heartily, and to enjoy his meal with appetite; but not to talk and descant over the merits of every thing set before him, as if

eating were the sole business of life. Such conversation, if carried to excess, as it frequently is, surely very much unfits the mind for the composed thanks which ought to be returned to the Giver of all good things, who certainly bestowed them on his creatures, not for the purposes of gluttony, but merely for those of wholesome refreshment.

This mode of conversation, very much affected by numbers of all descriptions, but chiefly by elderly single men, is not quite so common with women; yet sorry I am to observe, that since eating in the morning at the fashionable shops has come so much into vogue, some ladies talk with as much delight of their exquisite bason of soup, their delicious jellies, and exhibit as much apparent knowledge of the various merits or demerits of cold pies, as any man of their acquaintance, who is most a proficient in the science of Gluttony!

Truth,

AND

Plain Speaking.

WITHOUT a character for Truth, no person whatever can at all make his way in the world ; for unless it be possible to depend on the honesty of a man's dealings, no one will venture to transact any business with him. No servant would be hired with the reputation of a liar ; no tradesman would be employed, who was known never to scruple any falsehood that might prove serviceable to himself ; and no gentleman can long be admitted into respectable company, if a turn to deceit be discoverable in his general conversation. Indeed the highest possible insult is an imputation of falsehood—one that, unless the supposed liar can completely exculpate himself, must entail infamy for ever on his character ; and one that, according to the laws of false honour, is deemed expiable only by the commission of a crime of a still deeper dye than the original deceit.

Truth is deservedly in such estimation, both from its intrinsic worth, and from its comfortable convenience in every worldly transaction, that people of all descriptions are ambitious of being considered as “ true and just in all their dealings ;” and even the falsest people labour to appear honest, by repeated asseverations of their having no view to deceive, and of being too open themselves to be able to entrap others, were it, as thank God it is not, in their nature to be so guilty. But these affected assurances seldom deceive those who, by the assistance of age and consequent experience, have more power of discrimination than can fall to the lot of the very young just entering into the world, and who, innocent and undesigning themselves, therefore feel no suspicions ; yet they cannot stand too much on their guard against the person who is always trying to convince others, that whatever might be the appearance, there was no intention of injuring any one in what was said : it may be there was no positive intention, but there assuredly was folly, and perhaps a mixture of ill-nature, in repeating a trivial circumstance, of no consequence except to amuse an idle moment.

How different is the proceeding of the really honest person, who, never uttering a falsehood, is *unsuspecting of suspicion*, and therefore tells his story, however strange, without endeavouring to vindicate the

truth of it; whilst the affected and laboured proofs of the certainty of a fact, so commonly in use with the noted retailers of news, must awaken doubts as to their veracity, and ought to make their company avoided by all people, since there cannot be a better rule of conduct, for both the old and the young, than the following:—"Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse. Whether it be to a friend or a foe, talk not of other men's lives, and if thou canst without offence, reveal them not." (Ecclus. xix. 7, 8.)

In repeating a story it is so difficult to be correct in every circumstance, that even without intending to misrepresent, it is easy to vary in some trifle, which, by the time it has gone through a few more alterations, and received the exaggerations which usually attend on most *word-of-mouth histories*, will have so little of the original remaining, that the silly tale is soon changed into a gross or perhaps scandalous falsehood, injurious to some persons, and displeasing to others.

But the necessity or the beauty of strict Truth is not much our present business as the affectation of it, which is assuredly most frequently found in the mouths of those, whose hearts possess least, and whose conduct evinces perhaps no respect for this

inestimable virtue. The mere affectation of truth, and of plain speaking, shews itself by a blunt manner of giving unasked, yet possibly good, advice; and in a rough mode of pointing out failings, which almost always gives offence, and has often caused a lasting breach between the best friends. Advice is to be given, faults are to be reproved, and there is no valuable friendship in the person whose want of courage makes him scruple to undertake the painful but truly kind office; but the manner of doing it must be attended to; cautiously and tenderly must you endeavour to set before the eyes of your friend the glaring faults, which, whilst they offend you, he perhaps scarcely notices in himself, or from being so accustomed to the habit, does not think deserving of the slightest blame: neither will he be inclined to bear a rough exhibition of errors, which might however have been amended, if more mildness had been mixed with the reproof.

Plain speaking is a most commendable quality in all ranks of people, and in all our transactions we must wish to be connected with those whose truth and plainness leave us no doubts as to confiding in their honesty, and trusting our nearest interests to their discretion.

But though we respect those who never varnish what they say with the false adulation of unmerited

praise, and who are too true to flatter or deceive ; yet when this truth becomes, as it easily may, "right too rigid, hardened into wrong ;" when from being invariably candid in delivering opinion, it grows into that affectation of plain speaking, which consists in a harsh manner of telling home truths, and making ill-bred observations ; then does rough plain-dealing render itself as offensive, as plain and real truth is amiable.

Truth, in repeating conversation correctly, and scrupulously abstaining from inventing or circulating entertaining nonsense, is not however the whole of what I wish to present to your view as necessary to be practised ; there must likewise be a strict integrity in all your thoughts as well as actions, if you aim at the desirable character of being positively to be depended on. You must be too honest ever to bestow undue commendation, even though you cover it in your mind with the trivial excuse of, "I could not be downright rude, it was only common civility." How much better is it to be rude than false !

You must determine without fear to deliver your unadorned sentiments on every occasion where it can be at all useful to have them known ; but where they are not enquired into, or cannot prove serviceable, though I never wish you in any measure to disguise, never obtrude them on your acquaintance,

or even on your friends ; keep your own opinions confined within yourself, till proper opportunity calls them into notice, for your own benefit, or that of other people.

Bluntness.

THE opposite to Truth naturally seems to be Falsehood ; but as our present aim is only to point out where affectation may be discovered, and as I firmly believe no person ever wished to be considered in the light of a liar, no one has ever attempted to gain the despicable character : for though some we unhappily know are intentionally, and too many are, for want of consideration, guilty of the sin of falsehood, yet we may be very sure that none are so completely lost to their own interest and to all sense of honour, as to affect what is universally abhorred. The only opposite to the virtue of truth, which I can consider as liable to produce affectation, is when that of undisguised candour sinks into Bluntness, which has been, I think, proved in the foregoing article to be not at all uncommon.

To speak his mind bluntly on all occasions, is a frequent affectation belonging to a man who wishes to pass for being singularly wise and strict in his opinions; and I must certainly admit that truths may sometimes in this way be pointed out with the good effect of correcting error, but never with that of conciliating the regard or affection of the persons, who, with some feeling of gratitude for advantage derived from sensible advice, are yet indignant at being harshly blamed. And although Johnson's well-known observation on the "Merriment of Parsons" (Boswell's *Life of Johnson*, vol. iii. page 328) was a just rebuke to men, who, foolishly meaning to make themselves agreeable, had very much forgotten their characters; yet the brutal severity of his manner was not excused by the truth of his remark.

Men most certainly sometimes affect this overbearing manner; women very seldom do. It cannot, however, be denied that there are some few who pride themselves on always speaking their mind, or, according to the vulgar phrase, *giving every one his own*; and though I have not very often been disgusted in my own sex with the blunt ill-natured manner, which, without any pretension to it, is too frequently mistaken for wit; yet in the days of my youth I knew an old lady, who valued herself extremely for her constant censure of the dress and

manners of the young people who visited her, whom she never addressed by any appellation but that of 'child!' and always joined to all her ridicule of the then reigning fashion a laboured encomium on the superior elegance and good sense of the customs which were prevalent in her days. I can likewise very well remember, that we, who did not think ourselves the silly children she called us, only laughed at her surly disapproval of what we were indifferent whether she did or did not admire. Such affectation of Bluntness is therefore completely lost on those before whom it is displayed, and instead of producing amendment, never fails of securing the dislike of the gay giddy young people, on whom the cutting stroke of ill-timed reproof is imprudently inflicted.

AMIABLE QUALIFICATIONS,

AND

DISAGREEABLE HABITS.

AMIABLE QUALIFICATIONS,

AND

DISAGREEABLE HABITS.

Accomplishments and Taste in various Arts.

IT was said not long ago by a very sensible man, in the indignation of his heart against a mother who had injured the health of a very young girl, by confining her too strictly to employments very ill suited to her age, (and the observation was not at all spoiled by its being delivered in a broad Scotch dialect,) "They educate and they educate the young ladies, till they educate away their health; and they accomplish and accomplish, till they accomplish loss of common understanding." And true it is, that what has very wisely been termed by Mrs. H. More, the 'phrenzy of accomplishment,' (vol. i. p. 62, on the Education of Women,) has proved destructive to many more essential acquirements for women than those of dancing, drawing, singing, and the long *et cetera* of what, considered only as ornamental additions, may in the higher

ranks be not barely tolerated, but carefully encouraged as reasonable employments; yet if attended to as the sole business of life, become a sinful waste of that time, every moment of which is strictly to be accounted for hereafter.

In the lower classes the same desire of accomplishment not only produces the same bad consequences, but moreover occasions a ridicule, which it is impossible not to attach to the low shopkeeper's child, pretending to learn all the fashionable acquirements which are taught to that of a nobleman, yet which, when she is old enough to be put apprentice to any business, or to go out to service, she can have neither leisure nor opportunity to practise; and the fact is, that in the superficial manner in which she has been taught the little she fancies she knows, she never has really learnt any thing—that the bad French she speaks, the music she murders, the glaring drawing which she calls a landscape, with the awkward dancing of which she feels herself so proud, will never, but in the partial eye of her parents, qualify her for the height of their ambition, a governess in some genteel family! For she will probably soon find, that no prudent mother trusts her girls to the care of another, whose time has been only passed in becoming unfit for her own station in life; where to work neatly, to clean the house, and cook the

dinner, are qualifications far preferable to the affectation of what, even had she acquired it completely, would to her never have been materially serviceable.

Let it not be supposed that I wish to confine women of all ranks to mere household cares, (which, however, it would be well if they understood better than many of them do;) accomplishments are pleasing, nay necessary, but it is in the same manner as varnish is so to a mahogany table—the wood itself must be finely veined, or the varnish will by no means add to the beauty; on the contrary, it will fix every stain, and make defects more taken notice of, than if the shining polish had not attracted the eyes of the observer, who without it would have overlooked the unpretending piece of furniture. Thus do awkward affectations of accomplishment, when unsuited to the person who displays them, only make their defect of truly-valuable education the more perceptible.

In the lower classes not only the affectation of accomplishments, which the great alone have leisure to indulge in, but strange as the assertion may seem at the first moment, yet a little consideration shews; that even real taste and excellence in arts, should they chance to be acquired, often prove a great misfortune to the young woman who feels herself by that means superior to the rest of her family; and

who therefore becomes not unreasonably ambitious of raising herself in the world, by an exhibition of talents she is conscious of possessing. But for one who has honestly and creditably maintained herself by the exercise of her skill in music, dancing, or drawing, how many hundreds have sunk under the temptations which their perfections have led them into! How many have lost their health, their character, and their virtue, in the vain attempt to quit that state of life in which it pleased God to place them; and in which their Catechism having taught them to do their duty, it is indeed safest to be quietly satisfied. Neither do I conceive how any parents can reconcile it to their conscience, if they place a child in an avowed state of temptation, when they themselves daily beg of the ALMIGHTY not to be led into any. The extreme indelicacy of a woman's gaining her livelihood by a public exhibition of her person, shall not here be mentioned so fully as the subject merits: though I cannot forbear observing, that to a truly-modest character the most menial offices are far preferable; and that a father of any prudence had rather his daughter should pass her life as a housemaid, than that she should run the risks she must encounter in becoming the finest actress that ever trod the stage!

In the more elevated lines of life, where accomplishments may safely be cultivated, and where most assuredly in every thing which is attempted, perfection ought to be the aim of the learner; yet there the affectation of taste in *every* art commonly destroys excellence in *any*: for it is but too observable, that young people are to understand *every* thing, whether their genius does or does not point that way. The young lady who has not ear enough for music to distinguish one note for another, nevertheless passes her regular hours condemned to an instrument, from which neither she nor her hearers are ever likely to derive pleasure; she is made to sing, though she has no voice; she draws, though she has no talent; she pretends to understand various languages, whilst she is very ignorant of her own; and though she can neither write a French or an Italian note without errors, yet she knows enough of both to prefer a French novel or an Italian song to an English one; and had rather misapply a French phrase or an Italian exclamation, than confine herself to her plain mother tongue, in which she could better have expressed what she meant to say: she admires German poetry in a manner that proves her only to have read indifferent translations, and gives opinions on foreign manners which she never has had any opportunity of observing.

But this aiming at taste is by no means the worst part of affected accomplishments: it is sufficiently sad that all young people are to be bred up in a system of equality as to that kind of ornamental education which ought to be confined to the higher circles; but it is yet more seriously grievous to find outside shew made (as it may without exaggeration be termed) the leading occupation of life amongst those, who, having leisure for the acquirement of elegant arts, think themselves not only blameless, but highly commendable, for devoting so large a portion of their time to accomplishment, that little or none remains for the more material improvement of the heart, by constant attention to and study of that one Book, which alone contains all that is truly needful. But what time, let me ask, is there for much reading of that or any other serious book? when every hour of the young lady's day is so completely filled with masters, almost beyond computation. To have the power of amusing the family circle with music, or to fill up solitary hours with the pencil, was formerly deemed sufficient. But now we hear of separate masters for the several branches of the same art; four or five, for the varieties of dancing and walking gracefully; the singing master, one for the piano, and one for the harp. Every thing is to be learnt scientifically, and in terms which neither the

poor girls nor their mothers comprehend, although they use them as freely as if they did; and I suspect that a lady, whom I once heard declare that she did not wish her daughter to excel as a performer, unless she was fundamentally versed in the science of music, was scarcely aware that mathematics are not a deeper study.

Though the extent of young persons' genius carry them no farther than to copy with moderate correctness from the design of an abler hand than their own, yet in the present times such trifling acquirements are despised! If flowers are to be drawn, it *must* be botanically; if landscape, it *must* be taking views from nature; if heads, it *must* be from the round; and different masters of course attend to teach these different branches to the person who vainly expects to learn them all.

But as every thing of every kind is now to be done with a well-grounded knowledge of the art, we may safely assert, that it would require more than the life of man to excel in all, more than a princely fortune to support the expenses attending learning all; and therefore, that to have real merit, and to be well-skilled in one, is fully sufficient, without overstepping the rules of moderation and decorum. For though I have heard of ladies who have attended anatomical lectures, in order to judge with precision

of the true formation of every separate limb, and consequently to draw with improved perfection, I should hope it would not become fashionable so far to give up the modesty of the sex, as to sacrifice all decency of custom, in order to be admired in an art, which, however, pleasing and amusive to herself, is not of absolute necessity towards forming an amiable woman.

What in former times was called a well-educated and an accomplished woman would scarcely comprehend half the attainments of the high-taught ladies who are now to be met with. They read publications (that is, slight extracts from other books) which furnish them with words unknown to their grand-mothers: their knowledge of natural history, astronomy, &c. is wonderful, would lead one to suppose that they had received an University education, and were it not for the blunders that unfortunately occur, would almost tempt one to think they sometimes knew something of what they so fluently discourse upon. But alas! I suspect, that with all their real or their affected accomplishments, they are not in earnest better taught than the grandmothers, who worked cross-stich, and sometimes assisted in making sweet-meats; for however shocking it may appear to the elegance of modern manners, some insight into the care of a family, and some not un-

entertaining employments, which do not greatly occupy the mind, are more suited to the talents of women, than the attainment of perfection in those arts, for which they never can have leisure without trenching on their own peculiar duties; and which, although men sometimes attend to as professions, yet which, if suffered at all to interfere with more material avocations, is even for them a waste of time greatly to be regretted.

Contempt for all Acquirements.

THIS is not a very common affectation amongst women, whose aim being always to be thought pleasing, they seldom run into what is, according to the reigning high-polished mode, so completely unfashionable. Yet there are deviations from every rule: it is sometimes to be found, and the contemptuous manner in which a lady had been heard to declare, that she thanked heaven she was no genius! has been as replete with affectation as any the vainest attempt to shine in an art of which she was totally ignorant: and it is certainly the most disagreeable

nonsense of the two; for pretence to knowledge is at least a confession of its intrinsic value, and may perhaps be followed by some real endeavour to obtain it. But to be proud of ignorance is an obstinacy in folly that displays envy of those very talents which are affectedly despised.

But the fact is, that no person was ever truly accomplished in any art or acquirement, and at the same time despised it; since though it may be very possible for many a one to lament that too large a portion of time has been devoted to what was not in itself essential to virtue, and consequently to happiness, yet regret is not scornful; and it will ever be found, that indiscriminate contempt for the polite arts never exists, and is never affected, except by those who have not taste sufficient to distinguish excellence from idle attempts.

Though women in general are free from this failing, amongst men it is far from uncommon; and many a plain country gentleman has been known to endeavour at concealment of real ignorance, by pretending contempt for arts, of which, after all, he did not understand enough to dislike them; and though the same man look at his daughter's drawings with no other observation than that of, "This, I suppose, may be mighty fine, but is it a horse or a cow?"—though he exclaim, after she has finished her

song, "I hate all your silly quaverings; give me "Hark forward! huzza! tally-ho!"—though he bid his sons take the Latin books out of his way, and grumbles at their spoiling so much paper, by scrawling it over with their Greek pot-hooks and hangers;—yet he proves that he is far from despising these things, when he maintains sons at the University, and when he puts himself out of his own favourite way of life in order to bring his family to London, where he willingly pays for the variety of masters, now considered as essentially necessary to the completion of fashionable education.

His contempt, then, so often and so absurdly expressed for what he is nevertheless so anxious his children should excel in, joined to his being so highly flattered by the praise bestowed on their improvements, may assuredly be pronounced the most consummate affectation, and of the most foolish kind! since it by no means serves to cover, on the contrary exposes, the real ignorance which would otherwise most probably have escaped notice.

Attention.

ATTENTION is always a part of good breeding, but is not to be supposed confined to those only whose education has taught it them, with the refined and true principle, that without it even kindness loses half its charms. No; true attention is full as often to be found in the lower, as in the higher classes of life: and the attentions of a servant who remembers, and takes care to move a chair or shut a door, because he knows his master likes it; the present of a particular sort of flower from a cottager, after an absence perhaps of years;—these sort of natural attentions, which are certainly not the produce of education, are truly pleasing; whilst those of over-strained civility are too apt to be affected, and not proceeding directly from the heart, to sink into officiousness.

Attention is ever amiable, Officiousness troublesome and disagreeable. How often, when a handkerchief is dropped, do the numbers of people who fly to pick it up almost knock one another down in

their attempt to be useful, whilst the poor handkerchief is safely returned to the pocket of the owner, before the obliging bustle is at an end. The person whose officious attention will not allow you to stir your own fire, or snuff your own candle, is certainly obligingly tiresome; yet it is impossible, though one may be annoyed, to be actually displeased by the awkwardness of what was well meant, but not well done: and this sort of officiousness, however troublesome, when not arising from affected kindness, by no means occasions the contempt that is most powerfully excited by that shew of attention, which by common people is usually termed *cant*—the anxious care that you shall not sit where the least breath of air can reach you; that you do not expose yourself to wetting your feet in your walk, though the grass be perhaps not even damp; that you eat nothing but what is most proper for your health, even though you know yourself not likely to suffer from the proscribed dish; assiduously to remember every fancy, constant calls to enquire after you, taking care however that the visits be oftenest made when you are out; anxious interest in all your concerns, which are forgotten when you are no longer present. These affectations of attention are most frequently practised by young people, either to persuade old ones of an affection which more simplicity

in the manner would far more effectually evince, or sometimes by those indeed of all ages, in order to promote sordid schemes of interest, in which it is to be hoped that all people to whom the title of legacy-hunter can be applied may always be disappointed.

Affected attention is ever endeavouring to attract notice, and lets no common civility which it pays pass without making the most of it; whilst the really attentive person, sounding no trumpet to proclaim what has been done, is not only cautious never to offend, but constantly anxious to procure even the most trifling pleasures for a friend, and feels amply repaid by the smile of satisfaction that accompanies the acceptance of those attentions, which are the most soothing and most charming of all qualities in those we live with; most particularly so, when paid from the young to the aged, who are perhaps painfully conscious that no pleasure can attend the hours passed in their company, except that derived from the performance of duty, mixed with grateful recollection of former kindness. Such attention, when so paid, commands the warmest affection from the coldest heart! But should the very kindest offices and most apparently tender manners prove to be the mere offspring of affectation, the mean attempt must, and does, soon discover itself, and insures universal dislike.

True good-natured attention, however, of all sorts, can never be too strongly inculcated; it disarms peevishness of its irritation, it checks the sharpness of satirical observation, it conciliates the regard of every connection, and is pleasing and useful in every station; but is really of absolute necessity in all mixed conversation, where it is peculiarly desirable for the very young to reflect how unbecoming it is for them eagerly to take the lead, or to venture on overbearing decision, so unsuited to those, who, having no experience, make themselves ridiculous, by pretending to judge others whose maturer years render them more capable of directing. Real polite attention will always shew itself by leading the conversation towards the subjects best understood, and most likely to induce the persons who are present to take their full share in discourse; it will always be as equally careful never to rise above the level of the company, as never to sink beneath it by foolish endeavours to be entertaining. How absurd is it to talk tattling nonsense in a set of serious people! or to introduce literary or political opinions in a circle more inclined to hear of fashions and amusements, than of books or public affairs! But how seldom is this amiable attention properly complied with; and, on the contrary, how often does the proud affectation of it discover contempt of the persons whose under-

standings you do not think sufficiently upon a par with your own for them to relish the subjects to which you know, or at least fancy, you are equal. This affected attention is often felt as an insult by the people to whom it is so condescendingly shewn, and the greatest caution is requisite in not seeming either too wise or too trifling for your company. To be satisfied then with appearing what you really are, is the surest way of avoiding this, as well as every species of affectation; since those who try to please too much, rarely please at all.

Thoughtlessness—Indifference.

IT needs but little trouble to prove that Thoughtlessness is a most disagreeable and tiresome habit to the thoughtless person himself, and to all those who have the misfortune to be connected with him. Yet the affectation of constantly forgetting every thing, of being always beyond the appointed hour, of neglecting business, of careless indifference as to compliance with established customs; all these habits

are considered in the present day as such incontestable proofs of fashion, that they are affected by all ranks of people to a degree that is indeed truly ridiculous.

It is not only highly fashionable to be thoughtless as to expense, by that means to incur debts, and to squander sums in an hour, the loss of which keeps a man poor and dependent for the whole of his life; but boasting of large bills at elegant shops, where actually only trifles are owed for; boasting of never settling accounts, or finding time for the dull examination of weekly bills. These absurdities are very common affectations amongst young people, who think the character of thoughtlessness as desirable as the other elegant accomplishment of possessing a kind of spirit, which really sinks the spirits of all those who are interested in the conduct of the poor mistaken creature who takes levity for cheerfulness, and neglect for ease!

Thoughtlessness leads to unkind neglect, and is deeply felt as such by those who are not sufficiently modernized to admire the present careless manner, which is in public places assumed by many people towards those whom they ought to love and to respect, and which cannot be made up for by even the truest attentions in private; since the person who has once been hurt by the marked neglect of one

whom they love (shewn because fashion at the time prevented notice) may forgive, but does not easily forget the unkindness. This degree of affected Indifference in those we really love is, we will hope, not very common; though that of forgetting (that is, pretending to forget) those we are ashamed to remember, is very much so. How often has the disappointed country lady, upon coming to spend a few weeks in London, where she expected to be received with the utmost delight by her great friend of the great house, felt herself cruelly mortified when the thoughtless fine lady has perhaps only slightly noticed her in some public place, and not once invited her to her house during her stay in town.

Indifference as to expense is affected as a proof of grandeur; and many a woman is to be seen, though she knows she has not where-withal to buy herself a gown, acting a total disregard of price when she is in a shop admiring articles that she has not any intention of purchasing. The man was, it is true, a rich one, (but he had not always been so,) who, when he dropped a very valuable snuff-box in a wood, where he was walking with a friend, assured him on his stopping to seek for it, "that it was not worth while, as he had several more at home." This was surely affected indifference; for no riches whatever could really occasion so absurd a want of care; and

the richest or greatest of princes might, one would suppose, stoop to pick up what had been dropped!

Affected Thoughtlessness is to be traced in the behaviour of many persons presiding at a great dinner, particularly when the fête is not a common event in the family. "I *believe* there is such a thing on the side-table," when the lady *knows* she ordered it should be there! "I am not sure who gave me that fine pine-apple, I have so many friends who are so good to me, that I am always puzzled; besides, I never can remember names." Yet those of people of rank are never forgotten!

Thoughtlessness in business and in expense not only leads to the most serious inconvenience, but if suffered to grow to any excess, is in fact criminal. In manner and in conversation it may be fashionable, but is always disagreeable; and people should beware how they venture to affect it, remembering that it is very possible to play at fashionable carelessness, till they estrange the affections of those who would love them, were they a degree less genteel than is *quite the thing*; and who would prefer a cordial reception in the family way to the elegance of being in a manner forgotten by the master and mistress of the house amongst a crowd of company, all treating one another with that easy neglect which is so truly painful to old-fashioned friends.

Cleanliness.

CLEANLINESS in our persons and in our houses is so universally liked and wished for, that it is astonishing how often it happens that we discover it to be only appearance, and that the elegant apartment decorated with every ornament of taste for the reception of company is on a day when none is expected covered with dust, and less desirable to live in than many a cottage, where there is no room reserved for shew. This shewy delicacy is certainly mere affectation, and almost as disagreeable as the troublesome cleanliness of our great grandmothers, who were in constant misery lest an unclean shoe should accidentally defile their parlour carpet, or lest the brightness of their table should be tarnished by an unfortunate drop of tea! This fastidious neatness, this having things too clean and too good to be used, is not however much the failing of the present day, when total want of care is far more the fashion; and when it is more a proof of elegance to call a dirty dog

upon a splendid sofa, and to be diverted at the marks made by its wet paws, than to object to an uncleanness which gives the poor animal no real pleasure, and which destroys an expensive piece of furniture. Scrupulous precision is as unnecessary as it is tiresome, but true delicacy of taste improves cleanliness into elegance, and shews itself in a variety of trifles, which nevertheless add to our innocent gratifications in almost every possible circumstance. How often does a table set out with neatness create an appetite, which possibly might have sickened at the sight of the very same food, if awkwardly prepared or presented. A dress, put on with perfect cleanliness, gives elegance to the plainest materials, whose simplicity is frequently more becoming than the gaudy load of dirty finery which we too often find exhibited by mistaken people, who fancy themselves magnificent.

Though Cleanliness is constantly to be practised, the affectation of it is nearly as forbidding as undisguised neatness is engaging, since it regularly awakens suspicions that all is not right; and I must be allowed to affirm, that it is certainly only affected, when (what is by no means uncommon) the nice white muslin dress conceals an under garment by no means resembling the upper one in purity!

That Cleanliness does not deserve to be ranked as a virtue is a fact; but as the strictest attention to it is essentially necessary to the preservation of our health, the neglect of it may be safely termed a serious failing; and as there is no beauty however great, which is not improved by it, and none which is not rendered disgusting by the want of it, it may certainly be admitted to the respect due to an agreeable, if not a positively amiable quality, which it is truly wonderful how often we are mortified by finding practised more as an ornament than for personal comfort. And we cannot restrain our astonishment, when we reflect how strangely it is in many parts of the world totally disregarded, to a degree indeed highly offensive to every English person; who, on observing the filth and nastiness prevalent in some foreign countries, feels not a little pleased with the consciousness, that English cleanliness is almost proverbial amongst our neighbours.

As no person then can be too clean for the advantages of health or beauty, it is much to be wished that habits of delicacy were more real than affected; that is, that all people were clean for themselves, and not only for their company.

Slovenliness.

THIS is certainly in itself a very common, though very odious failing, and requires the utmost care and pains to correct every the most trifling approach to it, from its being so natural a defect, that nothing but the attentions of education can completely eradicate propensities which are more general than one quite likes to acknowledge. Indeed the shame attending on habits of slovenliness is so strong in most people of civilized manners, that it at first seems utterly impossible for any thing so disgusting to every class ever to be an object of affectation; yet a very little consideration must convince us that even dirt has its admirers, and is looked up to as a symptom of superior wisdom, despising that condescension to the common forms of the world, which imply an attention to rules beneath the notice of a great mind!

The vanity of slovenly habits and apparel is as much affected by those strange people sometimes to be found, who pride themselves in a threadbare coat or unwashed hands, and is certainly as great a foppery as that displayed by the wearers of the most elegant or fashionable (and they are very different) dresses at the most costly entertainments. But

though one has heard of such eccentric beings, and perhaps now and then met with one or two in the course of one's life, yet it must be acknowledged that the *learned lady*, who is ridiculed in old books for her inattention to all neatness or decorum, and for her ignorance of every reigning mode, is by no means a common character in this age; and that when it is thought worth while to affect slovenly and disagreeable customs, in order to make a shew of more abstraction from the world than is really felt by the silly actors of neatness, this sort of fame is seldom coveted, except by men; and indeed only by those whose retired line of life first led them into indulgences and habits that have crept upon them by almost imperceptible degrees, till being grown accustomed to the laugh which their *odd ways* sometimes expose them to, they at length mistake the notice which their singularity excites for a sort of compliment; and growing proud of observation, however obtained, continue from affectation to do what affords them no real pleasure, and what a very little attention would at first totally have checked, without the smallest detriment to the acquirement of that knowledge, or the prosecution of those studies, requisite in professions, which may surely be as well carried on in a clean as in a dusty apartment, or in decent as well as in dirty cloathing.

However, amongst even the retired kind of men I mean to allude to, this absurd affectation is happily sufficiently uncommon for me to suspect that I have filled my page with condemning what is so rarely to be met with, that some of my readers may justly complain of my wasting their time with needless warnings against yielding to a temptation with which they are unacquainted, and have no inclination ever to feel.

Yet that singularity has and does in some measure command the respect of the vulgar and ignorant, will not be denied, when it is recollected how often a low servant describes his master's supposed wisdom, by what he considers as the height of commendation—an assurance that “He never thinks of such matters as they, for he be above all such stuff!” And that praise, however mean, is still grateful to numbers of people, must I fear be owned, when we reluctantly reflect how many great and wise men have been known to practise habits, which they were conscious must be disagreeable to others in company, merely to attract attention; and how often apparent neglect of the decencies of custom is put on, as an implication of a mind employed on some abstruse meditation, when its sole aim, after all, was only to call forth what through the pretended absence was heard with delight—a remark of that being *always his way!*

Elegance of Manner and of Dress.

THERE is nothing more an object of affectation than elegant manners, and there is nothing so difficult of imitation as true elegance ; which, without the trouble of display, is strongly marked in every word and every action of the person possessing one of the most engaging ornaments with which it is possible to improve beauty ; and which renders even ugliness so pleasing, that we forget personal appearance in our admiration of the manner, which gives a charm to every thing that is said or done, supposing it in itself ever so trifling.

Nothing can so clearly demonstrate the education which has been received, or the sort of company to which a person has been accustomed, as their manner : it is stamped with indelible marks, and you may in general very quickly discover the line of life of your companion from the slightest circumstances. I do not mean to lay it down as a rule without an exception, that elegant manners are confined to people of rank, or to insist upon it, as I once heard it

said, that you might “ know such an one to be a “ gentleman from the manner of his cutting a leg of “ mutton :” yet though it is certain that a man may often prove himself used to good company by somewhat equally trivial, it is likewise certain, that many a one has been ingenious enough to impose on the world, and to pass for a person of consequence, when it was far from the truth. For elegance of manner being an acquirement, it is (though perhaps difficult) certainly attainable by the low as well as the great ; supposing accident to have thrown them in the way of obtaining, by dint of observation, those improvements, which good understanding alone cannot acquire, and which cannot be completely learned without considerable time and attention.

But the awkward affectation of Elegance, which is so much oftener presented to our view than even a tolerable copy, only sets vulgarity in a more glaring point of light, and calls forth as an object of ridicule many a defect, which would have remained unnoticed, could the unhappy owner of an old-fashioned gown have suffered it to remain in its ancient form, instead of converting it into a modern *pelisse* ! or have refrained from *draperying* the scanty chintz-patterned cotton with the damask curtains three times dipped and dyed ! Yet this was all done from a rage for elegance, which such awkward

affectation has no more power of attaining, than it has of changing the shabby materials into handsome ones.

Elegance of manner and of dress is in a degree a reasonable object of attention to all those whose circumstances admit of ornament; but even with them, when any very considerable portion of time or thought is allotted to what only produces improvement of outward appearance, I rather suspect that the strict review of conscience will not perfectly absolve that waste of valuable leisure, which might have adorned the mind in a proportion more really conducive to happiness, than can arise from the personal graces which elegance indisputably bestows on those who attend to its rules. It is not designed at all to lessen the merits of the pleasing qualities in question, though it must be deeply lamented, when one finds them considered as the principal business of life; and must particularly be held forth to scorn, when, as is so wonderfully often the case, one finds the absurd affectation of elegance pervading the very lowest ranks. *

There was a time, not very many years ago, when *some* distinction of dress was observable in different classes; I may now without exaggeration affirm that there is *none*. For though the wife of a peer will always be known from that of a butcher, and a

house-maid from her mistress, by the manner of wearing and of putting it on; yet in the form of the clothing, and even in the materials of which it is composed, there is now but little difference. The vanity of *equality* of dress is a luxury of increasing growth in this nation, which will in a few years be but too severely felt by the light-hearted young people of the present hour; who thoughtlessly enjoy the extreme similarity of apparel, which makes it, in a place of public resort, a point requiring consideration to know a lady from her servant.

Elegance of language, which, when real, is a sure and discriminating mark of education, endeavours, with most ineffectual attempts to make its way amongst people, who very frequently do not at all understand the meaning of the fine word which they torture and misapply, on occasions where a plain one would better and more intelligibly have expressed the opinion of the speaker, than when enveloped in a cloud of affected learning; which must remain a mystery to the surprized hearers, who, not having a dictionary at hand, must be contented with the ignorance to which such elegant speech condemns them.

The affectation of fine words and phrases proves a source of real distress to many a plain person, who formerly received much amusement, and sometimes information, from their newspaper; but

now that elegance of style, and that scientific terms, are crept into every paragraph of news, and into every advertisement, whether it be to announce the speedy publication of some learned book, or to give us notice where we may purchase the most infallible cure for our corns, it really requires more knowledge in order to decypher the mysterious page, than falls to the lot of many of its readers. In former days girls went to boarding-schools; they now go to seminaries; ladies used to wear shifts; they now are called *chemises*:—shoes are turned into sandals, stays are corsets, a girdle is a zone, a band for the head is a diadem, a gown is a robe, the border of a petticoat is described in architectural terms; so that without some knowledge of foreign language, and some insight into the costume of the ancients, there is no understanding the elegantly refined appellations of the commonest articles of dress. And when from the solemnity of an advertisement I expect to find some new discovery, which is to prove beneficial to the nation in general, and to reflect lasting credit on the ingenious inventor, of something as extraordinary as useful, I must confess myself cruelly disappointed to find the consequential nonsense end in snuffers with a spring snap! or perhaps in a newly-contrived Peruvian wig, which it is promised shall confer the charms of youth on the wrinkles of old-age!

Awkwardness, and Unfashionable Dress.

MUCH of what has been said on the subject of slovenliness is really applicable to this, for it is the same inclination to pass for a being of superior wisdom, which urges people to the laborious and sometimes mortifying affectation of appearing awkward in manner and in dress. But little do they succeed in gaining the character they aim at in the opinions of any but the most short-sighted of mortals; since ridiculous as it is to be an anxious and a servile follower of fashion, it is full as absurd voluntarily to deviate from it in the insignificant shape of our clothing, or manner of accosting our acquaintance.

Very few women, though I have known some, fall into this silly vanity, till they grow very old; for the natural love of ornament, which is so peculiar to the sex in their youth, by plunging them into one folly, preserves them from another: but though the antiquated dress of an old lady be sometimes as

much the produce of affectation as the more fanciful garb of her grand-daughter, it has far less the ridiculous appearance of being studied; since we naturally incline to the supposition, that custom has occasioned a partiality to forms, which, from long acquaintance, she very probably considers as remarkably convenient. We therefore rather admire the curious old picture, till too much self-approbation, or too severe a philippic on modern fashions, lifts the mask, and we are forced to impute affectation, to what we wished to behold as a venerable object.

But although dress, purposely awkward, is seldom to be laid to the charge of very young women, I have known many a one, whose awkward manner and pretended ignorance of forms has been such downright affectation, as excite the strongest indignation in the minds of those to whom she was anxious to appear too wise to condescend to subjects, in which though it may not be desirable to be a great proficient, yet it is certainly no disgrace to understand them. I am far from wishing to recommend card-playing to man or woman; but I can see no merit in actually not knowing how to play at cards, and no want of good sense in occasionally making up the party of those persons to whom it is an amusement. What then shall I say of the lady? who, when in a large party a card was offered to her by the mistress of

the house, started back with apparent amazement, saying at the same time, "A card to me! what am I to do with it? I could write a message on its back, I could wind a skein of silk upon it! but I am unacquainted with its other uses." Could this woman be really ignorant of card-playing, when she was surrounded with card-tables? or was she not rather despicably affected?

Pretended ignorance of the common news of the day is another affectation of awkwardness much resorted to by those women who delight in interrupting some topic of mere amusement by the mention of a late publication, with which most of the circle are unacquainted; and who perhaps shew their want of her superior information by asking questions, which whilst the learned lady is enjoying the glory of being considered as an oracle, and is endeavouring to resolve, she perhaps causes others in the company to smile, when her answer displays full as little knowledge on the point in question as is possessed by the more humble, but not in earnest more ignorant, enquirer. How often likewise in the heat of argument will the same woman, to crown the whole, betray her correct acquaintance with the news she had before pretended to slight, by setting her friends right in some additional circumstance of the story, known, as she declares, to herself alone. Such

scenes are sometimes witnessed, and cannot fail of exciting fresh and increasing dislike for the absurdity of affectation.

Awkwardness of manner and of dress is indisputably more common amongst men than women; and I am half tempted to say, that very few, except the class who wish to be considered as models of elegance, are perfectly free from it. For though it is not every man who is proud of his adherence to old fashions, or of the singularly awkward cut of his coat, and shape of his hat; yet there are many whose affectation of peculiar fancies is carried to such a pitch, that I positively know the following instance to be true—of a tailor's once asking a gentleman, on his ordering a coat of him, "Whether he chose any oddities?" and on an expression of surprise from his employer, replying with a bow, "I ask pardon, Sir, but as Mr. **** did me the honour of recommending me, and as he is an odd gentleman, and orders oddities, I did not know, Sir, but that you may be odd too."

Every one is not an orderer of oddities, but some men are certainly proud of the old-fashioned form of their dress, of their carriages, of their horses, of the arrangement of their families, of their own manners and modes of expression; and ridiculous as *any* affectation is sure to make itself, this kind of formal *awkwardness* (when compared with the present stile)

being usually accompanied with a considerable mixture of the old politeness, and attention to guests, is far less unpleasant than the modern affectation of positive ill-breeding.

Affected awkwardness in manner and in dress is amongst men common to many professions and ways of life, naturally escaped by women from their having no peculiar situations to be proud of; (for I do not allude to distinctions of title, &c.) and professional affectation is so strong, that even a blind person may almost immediately discover the profession of a man from his affecting that conversation which denotes his occupation, from his evident pride in the repeated assurances of awkwardness in the ways of the world, and ignorance of every subject not relative to his peculiar business; yet very sorry would he be, were all he says positively believed! He is as proud of his general knowledge as of that which he makes his particular study, only affects ignorance in order to be contradicted; and awkwardness as a symptom of a mind taken up by the labours of constant occupation.

In some professions, dress being not according to the wearer's choice, there is not much room for affected awkwardness; the form, the colour, of the clothing is decided: nevertheless, some elderly gentlemen contrive to be as proud of displaying an old-

fashioned wig or a formal hat, as any young one can be of a smartness of apparel and attention to the reigning mode, not altogether becoming his profession. A rich farmer is proud of his countrified appearance, and of the plain brown coat which, as he rides home from the neighbouring market-town, informs all who meet him of his being a man of business and property. An ancient country squire affects uncouth manners, and would not for the value of half his estate change his awkward clothing for that of a London lounge. And reasonable, nay useful, as these sorts of distinctions sometimes really are, yet I fear they must, if carried to excess, be considered as a species of affectation.

Professional affectation most frequently consists in a kind of awkwardness in manner, or in dress, which shall at once from its peculiarity apprise every body of the situation of the person; and though it were much to be wished that it were seldomer practised than is the case, yet if restrained within proper limits, it is far more respectable than the opposite worse than absurd extreme of seeming half ashamed of it, by scrupulously avoiding every appearance which denotes profession. One would hope that few men engaged in any without feeling due regard, indeed reverence, for that to which they determine to devote their lives and talents, expecting to receive, and if possible, to bestow honour! But what

can we think of officers always preferring any dress to their uniform? of military clergymen, always going to reviews, and describing exercise? of dancing physicians, always attending public places rather than patients? of idle quarrelsome lawyers, always breaking the peace, which they ought to maintain? or of a thousand other equally ridiculous contrasts to their several professions, which are continually to be met with? Do not these contemptible characters derive their foolish attempts from the copious stream of affectation; and deceive themselves with the vain imagination, that appearing awkward in what it is their duty to know, is the way to be supposed well acquainted with what they do not understand, and is in fact no business of theirs?

Indulgence for the Failings of others.

WHOEVER feels in its full extent, and endeavours as far as is possible to practise, the rule delivered by CHRIST himself, "Whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the Prophets," (Matt. ii. 12;) will not fail to exercise the truest indulgence towards errors, which must excite more of compassion than contempt in a Christian heart, whose consciousness of infirmity more naturally inclines to friendly sorrow for a fellow-creature, than to the scorn of failings so often put on by the proud disclaimer against every deviation from propriety. The Christian's observance of error conceals follies, which many nominally indulgent friends publish to the world, with the assumed benevolence of tender lamentations for the improper behaviour of a person they feel so much regard for, and "are as sorry for the fault, as if they themselves had committed it. Such behaviour could, they suppose, proceed only from downright ignorance, nothing else can ex-

"cuse it : and though it seems almost impossible for **** not to know customs better, yet they really are willing to believe that that alone must be the cause of such unaccountable deviation from common rules, with which even children are acquainted ; but some people do seem to live in a wood for ever, and *** is the best-hearted, thoughtless creature in the universe, though to be sure there is no defending this strange conduct." Is this Christian benevolence? Is it rather not the affectation of indulgence for a person who has acted imprudently, perhaps improperly? but who would not sink so entirely in the opinion of the world, were it not for the cruel kindness which

"Damns with faint praise, assents with civil leer;"

and implies much more than is openly said; whilst proclamation is made of a friend's faults, accompanied by quantities of fulsome excuses for what is all the time pronounced inexcusable! "Such a one is so insufferably awkward! but it is no wonder; I vow I wonder she is not worse, and I am sure allowance ought to be made, when one recollects what a low set she was in before she married." It is quite tiresome to be in company with Mr. ****; he is stupidity itself, and so shy! But, poor creature! he never had any education, and when he

"came into his fortune, had not an idea beyond the farm-house he was used to; so indeed he deserves more to be pitied than blamed."

How often is this *good-natured* compassion for the mistakes of their neighbours delivered as if the affected indulgence were real in those people, who, if they had any feeling at all, would have preferred perfect silence on circumstances which did not redound to the credit of their acquaintance. Introducing the failings of friends into conversation, in order to exhibit our own tenderness in their justification, is one of the common arts of affected indulgence; but it is so slight a varnish, that no one is deceived by it, and the poor *imitation* of that truly amiable quality never yet gained a friend, whilst the *reality* of it secures many for life.

Sincere indulgence for the failings of others by no means requires the blindness to the faults of those we love, which is sometimes observable in people of warm affections and not very strong understandings. But as a blind person cannot judge of objects of sight, so blind love, or silly laughing good-nature, cannot be indulgent to error of which it is in fact ignorant. To be truly indulgent, there must first be a strong perception of error. We must understand what is wrong, before we can either reprove or excuse it. Severe reproof from an affectionate

heart, delivered with the friendly intention of reforming the person who is blame-worthy, is by no means inconsistent with the most liberal indulgence; nay, I firmly believe, and hope I shall not be deemed paradoxical for affirming, that the people of most strictness are usually the most indulgent.

Indulgence, with the most keen perception of evil, never despairs of a cure, and, if possible, seeks for the source of the complaint in some cause which shall be less reproachful to the person in disgrace than the action itself appears to the common observer; but never endeavours, if a *reasonable* excuse cannot *reasonably* be made, certainly never endeavours to palliate one fault by obtruding another into notice. The chief symptom of genuine indulgence is private unassuming forgiveness, although the sentiments with regard to conduct in general remain severe enough to alarm those who cannot understand that virtue ever reprobates, but is ever ready to pardon, repentant vice.

Our plea for forgiveness of trespasses is, as we forgive those who trespass! How can we then dare to *affect* only, instead of being *really* indulgent?

Strictness.

IT has just been observed, that those whose opinions are strict, and are most so to their own failings, are commonly most indulgent to those of other people; but it is likewise true, that where any extreme strictness is ostentatiously displayed, we usually suspect the violent declaimers against mere folly to be not altogether the impeccable persons they wish to be supposed, and by no means to practise all they preach.

"Judge not, lest ye be judged," (Matt. vii. 1.) ought to check many a harsh censure and decisive opinion; yet is this stile so much resorted to, in the endeavour to gain a character for uprightness, by severely condemning the wickedness of the times in general, and of acquaintance in particular, that, quite regardless of the assurance, that "with what measure ye mete, it shall be measured to you again," (Matt. vii. 2,) a strange unaccountable strictness is too commonly affected by persons of the most lax principles and conduct. I have known a man deliver a grave rebuke to his servant for missing church, when he himself never attended his duty there; and

declaim against the licentiousness of the lower ranks, whilst his own example taught nothing but what was infamous!

This is indisputably true, and it is truly melancholy to be obliged to acknowledge the justice of Dr. Young's famous line,

"And men talk only to *conceal* the mind."

Love of Fame, sat. ii.

Affected strictness used to cover vice, or to impose on the minds of the public, is hypocrisy of the deepest dye; and anxiously must one wish, that instead of labouring so hard to obtain a name, half of the trouble bestowed on the ineffectual attempt were devoted to the acquirement of some one valuable quality; which, though not so dazzling to the terrified eyes of those who tremble before false strictness, would be far more beneficial to the person who is contented with doing what is right himself, without for ever condemning his neighbour. Never affecting any thing which is not your own, dare to be what you *are*, but then be strictly careful *what* it is that you dare to *be*.

*Learning, Knowledge: and what is commonly
called Knowledge of the World.*

THAT these are most common objects of affectation is known both to children and grown people; and they are practised by both men and women in every class, from the highest to the lowest.

Learning is, as we all very well know, not to be acquired without the labours of intense study; Knowledge, without time and experience; and what is commonly called Knowledge of the World, without mixing in it, and without possessing an enquiring mind, with a keen discrimination of character, which does not fall to the lot of every one. Yet men, women, and children, all in different ways, affect to appear well acquainted with subjects completely out of their reach. Ignorance in general talks scientifically; the unknowing, as if well acquainted with the secret causes of all the surprising events which take place, and the person whose humble station confines him to the domestic society of his fire-side, is familiar with the customs, the connections, and the

news of the gayest circles! These pretensions must provoke a smile, which cannot be restrained any more than when we find the same affectation, though in a different shape, carried through in the man of real learning who apes the knowledge of the world, from which he lives secluded, and that the ignorant *fashionable* affects the learning to which he has no pretensions, till both make themselves truly ridiculous.

The studious retired man not uncommonly wishes to appear knowing in fashions, and though he may retain some recollection of those which reigned during his youth, yet they certainly do not *now* penetrate into the recesses of his library. Let him be cautious; for if he will persist to affect knowledge of what he does not know, he is not unlikely to rebuke ladies for their unnatural stiff stays and high head-dresses, bidding them rather imitate the elegant draperies and gracefully-disposed ringlets of a Grecian statue! to which his laughing great-nieces might reply with truth, "Dear uncle! don't you know, that is, don't you see, that Grecian robes, and hair dressed in the Grecian way, is *all the thing*?"

Knowledge of the world, (I do not mean that knowledge of all its deceit, which is so often considered as a most useful and desirable quality; but which, so far as it hardens the heart, and makes it prone to suspicion, I cannot wish to those I love, and

we rather know my friend had been sometimes created, than that it was impossible to deceive him)—I mean that knowledge of the ever-varying fashions of the busy crowd, which can never be understood, but is constantly aimed at, by the quiet country family; who, notwithstanding their retirement, on days when great entertainments are to be made for the surrounding neighbourhood, pique themselves on adherence to certain forms and ceremonies, which they practise with the strictest precision; and despise their ignorant acquaintance for their trifling transgression of etiquette, as much as they themselves are inwardly laughed at by the more modern set of people, who, by some fortunate opportunity of visiting the resorts of gaiety, have acquired the elegant *nonchalance* which characterizes (I cannot add, adorns) the customs of the present age.

A certain degree of affected knowledge of the world infects every station; the groom and the dairy-maid are in their own opinions *up to* the behaviour of what is in their minds the summit of all elegance—the steward's room: whilst in that room the manners of the lord and lady of the castle are to be found in as exact imitation, as an awkward copy can be supposed to exhibit of a model seldom fixed long enough in any one position to admit of taking a correct resemblance.

The most vulgar people commonly affect knowledge with the customs of their superiors, children with those of their elders, and the aged with those of youth; but affectation of real learning and true knowledge belongs to pert beginners in any art, or rather entirely to the positively ignorant. And whilst I acknowledge the truth of, “a little learning is a dangerous thing,” I will not add, “drink deep, or taste not.” For if my own sex, who, having no opportunity of *drinking deep*, had better not own their *little draught*, if they are to be frightened from some degree of knowledge, because by them *much* cannot be obtained, they must in that case be content with stupid ignorance: but that not being very likely to happen in this enlightened country, moderation is strictly to be attended to in the display of what is fancied to be acquired. For though I cannot entirely join in saying with Dr. Gregory, in his Legacy to his Daughters, “if you happen to have any learning, keep it a profound secret,” yet the advice is on the whole good; and it is certain that those who have the most are the least prone to shew it.

Knowledge of languages does not often belong to women, but if by any accidental circumstance, or by the instruction of a father or of a brother, a woman should happen to understand the meaning of a Latin

quotation in the book she is reading, there would be more affectation in the marked concealment (which is not uncommon) of her mite of information, than in the unpretending manner in which it is very possible, without any vanity whatever, to speak of what she knows. It is nevertheless most certain, that all attempts at science in women being generally considered as absurd pretensions, silence on the few subjects they may chance to comprehend is far more becoming to their character, than the vain anxiety to set the company right; which seldom proceeds from a wish serviceably to instruct, or indeed from any motive but that of an insatiable thirst for applause.

Let real learning never affectedly obtrude itself into notice; nor let ignorance as affectedly endeavour to disguise itself by tortured phrases or misplaced observations, lest it should by that means be as glaringly discovered as that of a lady I once knew, who, after she had been exhibiting much ignorant admiration in her remarks on several busts and paintings in the room where she was visiting, summed up the whole by pointing to a most beautiful Apollo, and at the same time exclaiming "What a fine Cicero!"

I am far from desiring women, when proper opportunity offers, to decline owning acquaintance with what they really do know; since the pretended igno-

rance would merely imply an affected shame of improvements, which are at least no disgrace! and which assuredly may be modestly introduced into notice, without any accompaniment of that self-sufficient pride, which never fails of destroying their intrinsic value.

Ignorance;

With Contempt for all Knowledge.

THOUGH the contempt so absurdly lavished against every profession, and every various line of life, by those people who belong to a different one from that towards which they direct their pointless satire; though it be an affectation most common to be met with, and on which much might be said; yet this subject having already been treated on under the title of 'Contempt for all Acquirements,' I must confine myself to a short expression of wonder that any people should think it worth while, as we often find they do, to affect more disagreeable qualities than actually belong to them.

Real Ignorance is always disliked, and no one truly covets the character; but affected ignorance is not unfrequently put on as a sort of hypocritical concealment of superior talents, meaning to make them afterwards burst forth with still brighter light than would have surrounded them, if left to the common chance of discovery, which might have been their natural fate: and although the shallow scheme often fails in its artful purpose, it is melancholy to observe that it does sometimes succeed, and that people obtain praise from modest humility, when in fact they only retired to take a surer aim, and secure the admiration they so much desire; but which ought not to be highly flattering, when they reflect on the conduct which has in truth converted a silly vanity into a downright vice, whilst reason and religion both loudly plead against what is indeed scandalous deceit. In a lower degree of the same error we cannot but remark, that to affect ignorance on circumstances in themselves material is dismally common; lest an acquaintance with the vulgar object of enquiry might lessen the fancied consequence of the foolish woman, who acts more frivolity than she possesses, and knows the price of butter as well as her housekeeper, she thinks it beneath her to confess that she attends to household cares! In like manner the expensive man is proud of debts he never

contracted, whilst he pays his bills with more regularity than he chooses should be known. Such nonsense seems incredible! and though I do not recommend all her advice to young people, yet I think Madame de Sillery's maxim on this head would be an useful one to be impressed on the minds of those who feel inclined to take pride in what is really disgraceful:—" *Il est stupide d'afficher un vice quel qu'il puisse être; si l'on a le malheur d'en avoir un, il ne faut pas au moins y joindre l'absurde sottise de paroître en tirer vanité.*"

Œconomy

ŒCONOMY is so necessary, and sometimes so difficult in the practice, that I almost believe it rather deserves to be ranked in the list of virtues, than merely of amiable qualifications. It is certainly a duty of the highest consequence, and requisite in every station, for the rich are quite as much called on to exercise it as the poor; since the greater the riches, the greater must be the responsibility incurred in the expenditure of what is committed as a trust, and bestowed as a trial! Without due œconomy no lasting good can ever be derived from the perhaps ill-directed charity of thoughtless generosity; but with prudence in the employment of fortune, or of time, by turning every part to use, it will be found that œconomy increases every comfort and advantage the world affords: for he who never idly squanders his money in things not really wanted, nor ever puts off till to-morrow what may be done to-day, has always plenty against the hour of necessity, and leisure for amusement in that of cheerfulness.

A panegyric of œconomy is however not my present business, although the subject is a tempting one,

and might be spread to great length without danger of being exhausted. Not its praise, but the absurdity of affecting trivial marks of œconomy, is what I wish to be attended to; for such conduct, by the awkward management of exposing all the unpleasant and difficult parts of what it is nevertheless fit to practise, is sure to deter the slight observer from imitation of that reasonable care, which, though branded with the appellation of covetous meanness, yet from the more thinking mind commands respect.

To be œconomical, there is no occasion to sink into littleness; and what is proper in one station may assuredly be ridiculous in another. Affected œconomy is troublesome by its incessant endeavour to be noticed, and like most other affectations, commonly overshoots the mark. As when the ingenious contriver is proud of proving with how much less muslin she can make up a dress, than is used by her extravagant neighbour; she probably forgets that the scantiness of her quantity may occasion its being sooner worn out, than if she had allowed herself an additional yard; so that she has in fact not saved a sixpence, and her œconomy turns out an affectation, not a reality.

They who are proud of their attention to family management, torment you with the price of every article of food on the table, till you are so disgusted

with the unentertaining conversation, that you feel no kind of admiration for the superior sagacity of the person, who amuses you with a description of the various deceits which, were it not for proper clear-sightedness like their own, would be daily practised on them, and on the unwary.

Formal lectures on œconomy, which are so frequently delivered with much affected solemnity from the old to the young, and which are designed to be serviceable, had nevertheless better be avoided; not only from the tiresome nature of the subject, but from their unfortunate tendency to quench that degree of prudence which they were intended to produce. No young man ever squandered less money in amusement, and no young woman ever refused herself a new bonnet, in consequence of an elaborate discourse pronounced on frugality, proceeding from the mouth of an old relation, perhaps really, but certainly in their estimation, *rolling in riches*, yet continually lamenting the increase of taxes, and the scarcity of money in the present wretched times. The affected *jeremiade* can have no effect; whilst, on the contrary, a well-timed present, particularly if accompanied with some little privation to the giver, not dragged into notice, yet suffered to be known, has often been found to cause more shame of unnecessary expense, and to check more generous-

hearted young people in a career of idle extravagance, than all the affected savings of those who wish to teach œconomy, but are ignorant how to set about it.

Without a regularly kept up attention to œconomy of time, of expense, of every thing indeed within our power, there can be no comfort, and but little pleasure in the world; for without œconomy there can be no overplus dedicated to the first of all delights, that of bestowing what may be acceptable if offered as a present, or useful as charitable assistance where it is wanted. A prudent œconomy of fortune, or of time, by turning every part of it to use, more than doubles the value of the original quantity; whilst, on the contrary, thoughtless waste of money, or of leisure hours, costs many a sigh to the repentant spendthrift; who, years after the follies he remembers with regret, bitterly laments that which was idly lavished, and is irrecoverably lost.

Extravagance.

ALTHOUGH there is far more real than merely affected extravagance in the world, yet it is certainly very frequently put on as the concealment of abso-

lute covetousness. Thus the proverbial phrase of a miser's feast is exemplified by the great entertainment which seldom occurs, but when it does, is famous for a bountiful, nay extravagant display of plenty, the reverse of which is the regular custom of the family. A perfect indifference for expense, an idle waste which affords no gratification to any one, are very striking symptoms of affected extravagance; and often will the man, who to outward appearance seems a lavish squanderer of pounds, be found in private a penurious saver of a farthing. The one, as he thinks, gains him the name of open-hearted generosity, the other really adds a trifle to his store; so that both are in his estimation worth labouring to obtain.

To affect certain qualities, and to gain a splendid but a false character, happens every hour, and is so very common, that we are scarcely surprised at what so constantly meets our observation: but as the frequency of a failing by no means lessens its impropriety, how earnestly does one wish that the madness of extravagance was less in fashion, and that all were ashamed to affect what all ought to be ashamed to practise. Those who are rich, as well as those who are poor, owe an account of the disposal of their property, not only in a worldly light, to their families, but, seriously of the trust com-

mitted to their care, to the Giver of *all* riches. How absurd then is it to affect what duty bids us avoid! and how desirable is it for the rich to refrain from fancying that a profusion of expense is an indication of generosity, and from allowing themselves that ostentatious affectation of extravagance which encourages the reality of it in persons of a lower rank, who are led into actual ruin by the imitation of what they see practised by their superiors. Happy would it be, if the rich alone would venture to indulge in the luxury of making elegant presents and bestowing expensive gifts; but most unfortunately we too often find a foolish emulation of grandeur, which is beyond their reach, tempting people to acts of extravagant liberality, which occasion vexatious reflexions of the momentary gratification they received from the praise of what costs them realinconvenience; so that the gift is after all grudgingly thought of by the giver, who, conscious that vanity, not generosity, prompted the extravagance, will likewise not improbably owe to his affectation sensations of covetousness, which would without it never have infected his mind. The person of moderate circumstances is bound to moderate generosity, as well as moderate expense of all sorts; and he whose affluence admits of the satisfaction of giving, should observe to do it mo-

destly, nor ever swell a subscription with a sum which renders the name that precedes it conspicuous and frightens many a more humble contributor from adding the trifle which yet would have been useful. It is surely practicable to bestow largely, yet on the list not to appear more liberal than other subscribers, which is eventually more likely to injure than to serve the charity; since it is most certain, that *false shame of not doing more* and of *giving less than others*, often prevents the little that might be done, whilst vanity of the worst kind was the motive both of the large gift, and of the withholding the small one!

The extravagance so often affected in their way of life by those in low circumstances is really criminal, when for the vain pleasure of vying in expense with their neighbour, that money is idly lavished, which was due to the necessary comforts of a family. And whilst the absurd spendthrift, as is commonly the case, all the time regrets, nay grudges, the money so foolishly wasted in nonsense; the surrounding crowd he means to dazzle by his finery pronounce the *apparent* extravagance to be not real, but an abominable affectation of a very serious fault.

Prudence.

AFFECTED Prudence is as truly ridiculous as its reality is useful, indeed necessary in every station of life, but which not being very highly in vogue, is not very generally affected in middle age; though, strange to say, it is common amongst very young, and extremely so amongst old people.

Girls of thirteen or fourteen, who perhaps witness real prudence in their friends, if left for a few hours with the care of brothers and sisters younger than themselves, are very apt to assume the manners of mamma, and to affect the attention they see her bestow on her children on occasions where it is requisite; till airs of superiority produce quarrels, the little ones are worried by consequential watchfulness, and on the mother's return, instead of expected praise, deserved reproof is the reward for the affected imitation of prudence, which there was not sufficient understanding to put in practice.

A very young mistress of a family, whether a married or a single woman, unfortunately deprived

of a mother's care at the early age where it is most wanted, often affects prudence to a most imprudent degree; she is so fastidiously careful of her good name, that she loudly proclaims her dislike of people, with whom true prudence would teach quietly to avoid cultivating much intimacy, without announcing to all those who will listen to her her decided aversion to light behaviour and irregular hours, and her fixed determination not to have any connection with such characters. Let her do so, but not talk so. She is so attentive to her expenses, that in her affectation of prudence she is almost parsimonious in trifles, whilst in articles more costly, but which had not occurred to her recollection, she is guilty of extravagance; which, when discovered, surprises her with the distressing fact of being actually in debt.

This affectation of prudence is the more to be lamented, as it certainly arises from an inclination to act properly, though I fear tinged with no small degree of self-sufficiency, preventing a recurrence for advice to some friend, whose experience might point out the difference between reality and its shadow! Happy indeed is that young woman, who setting out on the sea of life, is married to a man able and willing to direct her in a voyage, the difficulties of which she should not pretend to be acquainted with before she has entered upon it; but in order effectually

to shew her prudence, had best confess herself destitute of any.

But, as I said before, prudence is so very little in fashion, that few, very few men, dare even, if they possess, to avow it; we therefore need not look for its affectation amongst them, either when boys, or when just advanced to manhood. In old age, however, they share it very equally with women; and most ludicrous is the affected prudence with which many old people give information of a piece of scandal, which they do not positively relate, yet spread with a consequential appearance of knowing more than they tell; describing persons, yet not naming names, till it is impossible not to understand who is alluded to; for though

“The dial spake not, yet it made shrewd signs.”

Dryden.

This affectation of prudence might shield the retailer of false news, if called to account for a libel in a court of law; but in the court of conscience, held in every creature's heart, an acquittal from scandal will not be pronounced.

The prudent direction of fortune, and of servants, is the never-ending theme of many old men and women, accompanied with numberless shrewd remarks on modern extravagance, and on their own sagacious management of estates, they possibly are no

otherwise acquainted with, than as their steward remits their rents to them; but this sort of affected prudence only sets the speaker in a disagreeable light, and harasses the patient hearer, who is by no means improved by a comparison, of which he cannot be an adequate judge, between the differences of customs and expenses in the present year, and what they were half a century ago.

Steadiness of temper, and a determination to abide by some well-considered rule of action, provided it be a good one, is certainly a constituent part of prudence; but at the same time the greatest care must be taken, lest in this prudent conduct of wisdom, steadiness should become positive obstinacy in trifles, and produce a contentious habit of disputation on subjects where it is very easy to be mistaken.

Regularity of hours is a very common affectation of what, when attended to, is a prudent and a pleasing œconomy of time in a family, saves many an inconvenience, and makes a business go off with a degree of quietness, quite unknown to those who carelessly suffer the moment to pass, when it would have been proper to be busy; and therefore are in a giddy bustle all the day, leaving undone more than half of what was their appointed employment. But the silly regularity, which may safely be termed affected prudence, and is often to be seen in the childish watch-

ing of a lock, before the accustomed walk to the regular spot for returning is taken; the exactness to a minute of eating meals, or ringing the bell for going to bed, is certainly rendering that ridiculous, which is in moderation both convenient and agreeable. Equally ridiculous is the sudden rising of a person engaged in some interesting conversation, with the exclamation of, "God bless my soul! I was to have been at **** full an hour and a half ago; well, I must be gone, but I know I am too late." This person affects, but does not practise, the prudence of regularity; for had the positive necessity of his appointment been real, he would probably not have wasted his time in another place: or had it in truth slipped his memory, he would hardly have announced it by proclaiming his carelessness, particularly when it was too late to recall it.

Dislike for cards is, for those who really feel it, one of the most fortunate of circumstances, and I should be greatly to blame, if I endeavoured to inculcate a fondness for what at best, even when it injures neither fortune nor temper, (and how seldom does that happen!) is total waste of time, which might indisputably be better employed; but the display of that dislike, and the supercilious manner in which the information is so frequently given, of "I never touch a card, or suffer cards in my family,"

is an impertinent attempt to be wiser than the rest of the company, and never gained for the self-applauder that admiration for prudence, which the affectation of it tried to obtain. To avoid the temptations of the card-table, which may imperceptibly lead to the vice of gaming, or at least to a loss of more money than may be altogether convenient, and which inevitably presents opportunities of indulgence in bad temper that would in most other circumstances be restrained; for how many otherwise good sort of people do we find exposing themselves by expressions of anger and fretfulness; which although they would blame if uttered by others on vexations of perhaps more moment, yet which they unthinkingly use when under the fascinating influence of play!—to avoid these temptations to real evil, though masked by the delusion of pleasure, is an act of essential prudence, nay, of virtue, if the inclination be really great for a laborious amusement, which demands more application of the mind than is required for the attainment of many a more desirable art. But in a dictatorial style to decry, or to announce contempt for what is the entertainment of so many people, is the sign of a weak understanding, of affected, not of true Prudence.

Imprudence.

A Cold-hearted prudent man is mentioned with contempt by the very young, and is a phrase never applied to those who are considered as *pleasant people*, according to the modern fashionable expression; yet it is sadly mortifying that the qualification of prudence, without which no plan for profit, and no scheme even for amusement, can be carried into execution, should so commonly, as it unfortunately does, furnish a topic for jest to the scorner, who laughs at virtue he knows not why, and ridicules the very discretion which procures him many a convenience; nay, is so connected with every thing which leads to recreation, that without a proper mixture of it in the contrivance of a party of pleasure, it must inevitably end in disappointments; for if no calculation of expense were made previous to entering on the scheme, the amount of the bills at the end will not fail to appear, to those who pay them, a heavy tax for the diversion of a few hours: and if no enquiries were made, if no consideration preceded the visits to places where objects of curiosity were to be seen,

an arrival at the improper hour, or on the wrong day, must send back the unthinking visitants without their intended gratification.

In more serious matters, how wild is he, who enters on undertakings of importance without reasonable fore-thought and necessary calculation, of which surely no one need be ashamed, when it is recollected from what authority this question proceeded,—“For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?” (Luke xiv. 28;) yet such is the dread of being supposed stupid and careful, that imprudence and carelessness are affected by every creature who aims at the envied praise of the fashionable world.

“Too gay to think before they speak!” “too lively to be prudent!”—these are common phrases, every hour uttered by the thoughtless, who in the levity of their hearts fancy they are bestowing praise; whilst, on the contrary, they are pronouncing the severest sarcasms on those whom they speak of in terms which really describe the manners, and the loose discourse, of a dissipated fool!

Imprudent conversation is the bane of society. He who sets no guard before his lips, but idly repeats all he hears, can never be trusted by friend or acquaintance. Imprudent conduct in expense re-

duces riches to poverty; imprudence in business prevents all advancement in profession of every kind; imprudent manners often fix a bad character on a person not really guilty of an error; and the extreme cheerfulness so much affected by young women on their first entrance into the world, determines the opinion formed of them, and many years of subsequent discretion will scarcely repair the mischief of over-acted gaiety in the outset: yet is imprudence for ever the object of affectation, and will remain so as long as an elegant carelessness of manner is considered as a certain indication of being well acquainted with fashionable life.

Irregularity in hours, and in keeping appointments, is, and always has been, a most prevalent affectation of the disagreeable imprudence, known by the name of *nonchalance*. What numbers of people tell us with an air of self-complacency, “We never mind hours at our house.” Numbers make a point of never being ready for dinner, of never keeping to the settled time, of being irregular in the performance of what is necessary to the comfort of other people, and perhaps essentially important. Delay in answering letters, or inaccuracy in dates, causes many a pang, and many an anxiety to distant friends, who are not consoled for their disappointment by the rattling answer, which may be sprightly, but is not

pleasing—"Regularity is very well for people in "business, but quite out of the question with me, "who never trouble my head with days and dates!" This merry answerer scarcely considers that the troublesome irregularity is an affectation of blameable imprudence.

Irresolution, and being easily deceived by every transient report, which is assuredly a strong and an inconvenient imprudence, is withal so disagreeably tiresome in its own nature, since the person who is for ever wavering between two opinions, can never on any occurrence be depended upon, not even by himself; that I believe I should at once have determined that irresolution never yet was an object worth any one's affecting; were it not for the recollection, which I cannot efface from my memory, of having more than once in my life heard remarkably obstinate persons declare, with airs of no small satisfaction, "As for me, I never know my own mind; "never depend upon me, I am here to-day, and gone "to-morrow." Might it not be better, and more to the advantage of the individual and his connections, if such a one, instead of endeavouring to veil obstinacy with another failing, were to strive for a victory over his real disposition?

Another species of carelessness is sadly frequent amongst the *would-be* patterns of fashionable folly;

and that is, a total indifference as to what is said or thought of behaviour or character by the world in general—(I do not include their *own set*, for whose applause they are superabundantly eager)—Indifference to character is the sure road to every thing that is wicked; for the person, if such a one there be! who feels no *pain* at being accused of a fault, will soon feel no *shame* at the actual commission of what cannot make him worse thought of than he already is. But this callous insensibility, though it be perpetually acted, is by no means really common; for "What care I what they think?" is always affectation, and the apparently-vehement contempt for opinion is but an additional proof of the ardent desire to fix a name for singularity, which is the *summum bonum* of those people, who think it too much trouble to be amiable, but labour very hard for the dislike, which they may indeed comfort themselves with a certainty of obtaining.

Tenderness—Feeling, or Sensibility.

THIS amiable kind of disposition is distinguished by so many various appellations, that it is really difficult to decide by which it may be proper to describe it. We love the person whose real tenderness and warm feelings for the distresses of others incline them to yield every assistance in their power, and to submit themselves to any inconvenience, rather than not procure a satisfaction for their friend. But we must be cautious not too rashly to condemn all those whose outward manners shew but few signs of what is so calculated suddenly to conciliate affection. It often happens that tenderness is not interwoven into the natural unadorned tempers of many most estimable people; whose plain, nay, rough manners never produce liking, and who, whilst they may command our esteem for the worth of their conduct, yet must always fail of (what though too much sought after, must never be despised) being *generally* pleasing. But although it be allowed that tenderness and feeling are qualities without which no person can be *truly* pleasing; and though they seem peculi-

arly desirable in the female character, yet when affected, as they sometimes are, it must be acknowledged they are any thing but what they mean to appear—proofs of an affectionate kind temper.

Immoderate love for animals is one very common way of displaying feeling; but when a woman's love for her cat or her dog renders the poor beast an annoyance to her whole family, and that for the comforts of her favourite she gives trouble to a human creature, she has surely carried her attachment or her affectation to a ridiculous length. I have known many a woman weep over a darling bird, shudder when she has involuntarily caused the death of an insect; yet has this affectation of tenderness been assumed by the very person who has, with the calmest composure, heard nearly at the same time of some public calamity! These very feeling ladies are seldom affectionate wives, mothers, or relations, and are generally but weak *nothingy* characters, whom I hope none of my younger readers will ever imitate, or fancy themselves entitled to the amiable appellation of tender or kind-hearted women, because they have lavished' that attention on animals, which their own families might more reasonably have claimed.

Sensibility, which is at present a more fashionable word than feeling, whilst it is precisely the same thing, though it be observable in every action and every ex-

pression of the person whose emotions are really strong, yet it is a word so degraded by constant use, and indeed by such strange misapplication, that I scarcely think it a compliment, when it is said that any one "is a person of refined sensibilities!" All young people who cry over a novel, or who declare themselves ready to faint when they are told of some shocking accident, expect to be praised for their fine feelings; instead of which, they are usually despised by those they meant to charm. Indeed every exaggerated expression whatever should be carefully avoided by all people, but chiefly by the very young who are most addicted to vehemence; for even a beautiful prospect, or a lovely moonlight night, may be admired in so romantic a manner, designing to exhibit the requisite sensibilities of the beholder, as may be only a decided proof of affectation. A fine piece of music is attended to, or a picture is looked at, with marks of sensibility or of indifference, characteristic of various tempers; but it is always easy to distinguish who admires from real pleasure in the merit of the performance, or who only affects what is not felt! May all the people with whom I may ever be connected, be really possessed, not only of tenderness and affectionate desire to serve or oblige their friends, but likewise with sufficient delicacy to avoid conversation which might give pain, or recall

distressing events. May they really possess the strongest *feelings* for the sorrows of others, with *sensibility* which shall lead them to judge with discriminating knowledge of every circumstance that may occur, and with taste and judgment of every beauty of art or of nature which they may see; but may they never affect any of those qualities, which, unless they are natural, cannot be amiable.

Roughness, Harshness—even Brutality.

IT is certainly a great disadvantage to have a stern or a gloomy countenance, when roughness of disposition is perhaps far from the heart of the person whose severe appearance is probably only occasioned by the contracted brow, which constantly attends short-sightedness, or by some equally accidental circumstance. A naturally rough voice, or harsh manner, is full as much to be lamented, from our being often unreasonably inclined to consider voice as an infallible indication of temper; whereas

the disposition of the poor man may be far from bad, though his loud rough way of speaking terrifies the hearer, before it is possible to discover that much kindness is meant to be expressed, though in a most forbidding manner.

If real Roughness and Harshness are granted to be faults, and that the mere appearance of them is to be considered as misfortunes to such persons as are not able to alter their looks or voices; how very much must our wonder be excited, when we find these extremely disagreeable habits so frequently affected by people who act roughness, till it amount to actual brutality! Unhappily, roughness of manner and harsh contemptuous reproach of error have so often belonged to persons of the most exalted understandings, and of the most estimable lives, that others have fancied themselves shewing good sense and dislike of folly by using the same language, and affecting the same manner, which were they know habitual to some highly-applauded character; who, however excellent in some points, was in this certainly to blame: and it is surely a sad choice, when we copy, to select only the defect of our model! But this is often the case; and I really believe that the pious and the wise Dr. Johnson has done almost as much mischief by the known singularity of his manner, as he has done good by the excellence of his

writings; since every fool who speaks roughly, or who declaims with harshness against the reigning follies of the day, fancies himself Johnsonian! not reflecting that uncommon learning, acute discrimination, and strict purity of heart, were temptations to be difficult relatively to the conduct of others; which the imitator probably has not to contend with in the degree which led that most extraordinary man, from a consciousness of his own perfections, to expect more than was reasonable in other people. Yet however excellent his character, and however extensive his knowledge, still harshness was a disgrace even to Dr. Johnson; and I could wish that no man would dare to ape his failings till he is positive of possessing *all* his merits.

In a religious light, harshness to others is a most serious fault, since it is certainly acting in direct opposition to what we are commanded, to what we pray to be enabled to practise, and bind ourselves to in one of our earliest promises—"doing unto others as we would they should do unto us." (Catechism.) Can we then venture on harshness? if we acknowledge that there is not that person existing who would *wish* for, or who is *not hurt* by the harsh reply, so often proceeding from the lips of the otherwise good-natured man; who has nevertheless indulged affected roughness till it has become habitual, and in

old age leads him to brutalities, which make him the terror and the tyrant of his family ; whilst the habit of treating his dependents with harshness increases into downright cruelty, and he does not blush at displaying the unfeeling irony of

“ Hard unkindness’ alter’d eye,
“ That mocks the tear it caus’d to flow!”

Gray’s Eton College.

Considered in this most serious light, harshness of manner is to be avoided as highly criminal; and in mere temporal concerns, it is so completely disadvantageous to the strange people who choose to practise it, that one would suppose worldly interest alone might save people from the more than absurd affectation ; but daily experience proves the contrary, and injurious as the custom is to all men in professional lines of life, it is nevertheless affected for the sake of appearing strictly wise.

The orders of military or naval men are not the better attended to for being accompanied with oaths and execrations ; and as a mark that it is possible to avoid such habits, I must be allowed to mention having heard of an Admiral, who never suffered one on board his ship ; and that I was intimately acquainted with a venerable old Officer of the very highest rank in the Army, who never was known to

swear in his life ! A clergyman never scolds or threatens his congregation into good lives with the same happy success which awaits on the persuasive preacher, whose benevolent and soothing discourse is surely more descriptive of the religion he is endeavouring to inculcate, than the loud denunciations of wrath which sometimes proceed from the pulpit, but seldom have the effect of conciliating the hearts of those proud hearers, who would perhaps have been won by a milder manner ; which might as forcibly have delivered the same sentiments, and might equally have announced the vengeance which vice will inevitably receive from the ALMIGHTY.

Although some lawyers, of the most stern appearance and roughness of manners, have gained to themselves the highest reputation for their skill, their knowledge, and their integrity ; yet brow-beating evidence, or thundering out reproofs in order to terrify those before them, was no proof of their excellence in their profession : and it is grievous to see young men contract an over-bearing manner, which to them is a disgrace, and was no credit to the otherwise respectable characters, whom they imitate by aping defects. And so very prejudicial is roughness to the physician, that I knew one of the highest repute for his medical skill, who yet missed being sent for to many a patient, owing to the dread

inspired by his well-known harsh manner, and rough way of questioning the sick person, who required indulgence rather than a brutality, which, when addressed to a sufferer, bordered on actual cruelty. Yet this very person was a kind parent, a charitable, a religious, and a worthy man; his natural temper was therefore certainly humane, and his acquired one was the work of affectation. Let us then take warning, when we reflect, that if disagreeable habits are suffered to gain dominion over youth, they most assuredly corrupt age! Very few women (I wish I could say none) ever affect this affectation now in question, of what is, and ought to be, so destructive of all feminine attraction: and may those few who ever do practise it, consider whether it can possibly tend to make them either more beloved or more agreeable in their own family circles, where alone it is proper for any woman anxiously to wish for admiration.

ACCIDENTAL
CIRCUMSTANCES IN LIFE,

NOT DEPENDING ON OURSELVES.

ACCIDENTAL
CIRCUMSTANCES IN LIFE,

NOT DEPENDING ON OURSELVES.

Beauty.

AFFECTATION of Beauty so regularly excites the most unbounded ridicule, that it is truly astonishing to see how continually it is practised by the old, the ugly, and even by the most deformed people of both sexes ; whose glasses, those never-neglected monitors ! so honestly reflect what none but the self-beholder views with eyes of admiration. But honest as the poor looking-glass may be, it seems as if by some enchantment an extraordinary deception takes place, which converts frowns into smiles, deathlike paleness into a blooming complexion, and awkwardness into grace. This is assuredly one of the wonders of nature, which never yet has been thoroughly explained or understood, although the fact be sufficiently known, and that it hourly takes place ; so that I know not whether we are not bound more to extend our pity than our blame, or our derision, to those victims of an incomprehen-

sible delusion; who, really fancying themselves lovely, only adorn with care charms, which elegant attire will in their opinions render still more attractive.

The extreme attention paid to dress and to fashion by the very ugliest of people, nearly justifies the supposition, that they are actually deceived as to their appearance; since otherwise one should imagine no person who was evidently crooked, could like to talk of their form, or choose to wear a dress particularly adapted to the display of a fine figure: yet it has often been remarked that most people with that defect are uncommonly partial to dress and shew, and that a consequential manner in their walk, with a certain pertness in their tone of voice, seems peculiarly affected by them, as if to assume a dignity which nature has positively denied. It sounds almost incredible to say, that an old woman with fiery red hair addressed a young one, whose beautiful light ringlets curled over a fair complexion, in the following words: "you and I, who have auburn hair." Yet this did happen; and similar instances occur every day, whilst the old and the ugly unmercifully multiply their loads of finery with the most pitiable folly. Nor are the unfortunate objects, as one could wish were the case, so really self-conceited as always to believe themselves handsome, though they vainly imagine that ornament and affectation

conceal defects, and that talking of unpossessed beauties deceives those who must be blind indeed; could they not perceive the striking difference between loveliness and deformity, which no additions whatever can make less disagreeable; whilst the splendid dress may, on the contrary, attract a degree of notice to the wearer's ugliness, which would have been overlooked had more simplicity been attended to, with less affectation of that which must be natural before it can be pleasing.

No one ought, it is true, to be proud of beauty; yet it assuredly bespeaks the approbation of strangers, and is so agreeable a letter of recommendation, that I should certainly tax that person with affectation, who, being handsome, should either pretend ignorance of the circumstance, or indifference about what is wished for or aimed at by most people.

Beauty is universally allowed to be a dangerous trial; yet nevertheless those who are modestly conscious of it, may surely with the greatest safety indulge the satisfaction of confessing to themselves their natural advantage, without suffering that satisfaction to run into vanity, or to sink into the affected ignorance of what they know to be fact. But to be so ashamed of ugliness, which, being no fault, is no disgrace, as to endeavour to veil it under the mincing airs of youth and beauty, and by adventitious ornaments to

gain some admiration for a form destitute of natural elegance; is a folly approaching to criminality, and certainly leading to dangers, of which the imitator of loveliness has at first little idea: for how much comfort, and how much health, have ultimately been sacrificed in the affectation, which, after all, no art can obtain. So much does fashion govern all things, that even beauty itself, which naturally appears to be a positive, a self-evident circumstance; to consist in the regular formation of well-turned limbs, and in symmetry of features; yet submits its pretensions to the arbitrary taste of the times. That which was considered as handsome one year, is not thought so another; and in compliance with the general opinion, people try to appear fat or lean, tall or short, according to the dictates of the ever-varying fancy of the hour! As I well remember young women's drinking vinegar, and half starving themselves, in order to obtain the slender waist which was then in vogue; so have I known the subsequent reign of padding and stuffing, with a view to imitate the plumpness which nature had denied: yet neither could the fat lady conceal her size, nor the thin one succeed in persuading us that she was not a skeleton. High heels, when dignity was as much affected as smartness is at present, only produced a tottering gait, without adding much to the wearer's real

stature—that once-envied height! which a graceful stoop in the shoulders has lately assiduously endeavoured to lose; since tall women have not pretended to vie in elegance with the little lively beauties of modern taste.

How many a form, in the attainment of a fine shape, has been tortured in bands of steel, and streightened in what may almost be termed coats of mail! and how many a constitution has sunk under the unavailing effort to convert a brown complexion to a snowy whiteness by the dangerous application of paints and washes, which, fine as their names may be in the advertisements recommending their virtues, are invariably composed of the most pernicious materials; the use of which, when unhappily it is once begun, is always persevered in at the hazard of life, rather than be reduced to the mortifying exhibition of a tarnished skin, become by the long practice of art actually disgusting, and to the consequent acknowledgment of the falsehood which was previously attempted.

Can a few frivolous compliments lavished on mere appearance, or does the short-lived triumph of perhaps a few years, compensate for the loss of limbs; or afford consolation for the misfortune of premature old-age? Indeed it seems as if the conscious made-up beauty could enjoy but little pleasure, thought

she should receive all the adulation she courts, embittered as it must be with continual terror of some unlucky accident, which may discover her shape to be owing to the skill of a stay-maker, her teeth to that of a dentist, her hair to be only a fashionable wig, and her complexion bought at a perfumer's ! Let us rather be satisfied with the appearance it has pleased God to give us. We may injure, but shall not mend, his works ? If we are ugly, let us no otherwise attempt to adorn that ugliness, than by an endeavour at a constant exercise of good-nature and benevolence, which infuses a pleasing cheerfulness into the least agreeable set of features, and lights up even an ugly countenance with more attraction than can be purchased in all the shops of the metropolis !

Should we, after all our attempts to improve our looks by the serenity of temper arising from a cultivation of the most estimable virtues, should we still be so unfortunate as to possess a gloomy and forbidding appearance ; let us not even then be mortified or ashamed, but remember that there is one, to whom our inward thoughts are known ; who regards not the outward man, but who loves, and will reward, the beauty of the *soul*—*that* which it is in our power (with assistance which, when applied for, will not be withheld) to improve during every hour of our existence ; to render, under every

increased trial or difficulty, less and less unworthy of Almighty mercy : and which (without fearing the imputation of affectedly following that fleeting and most commonly unattainable circumstance, personal attractions) we may strive, and strain every effort, continually to beautify with the Beauty of Holiness, for which we are commanded unremittingly to labour.

Ugliness.

BEING desired and admired by no one, Ugliness is indeed so seldom an object of affectation, that I should scarcely have ventured to mention it in that light, were it not that in spite of the insults to which it is not unfrequently exposed, the abhorrence it inspires, and the offence it gives to all people to hear it imputed to them ; yet I am bound to confess that there have been instances, where ugliness, or rather deformity, has been the occasion of a sort of pride to ugly persons, who, conscious of a disagreeable appearance, which nothing could conceal, have stretched the laudable determination to be content with their fate ; till meaning to be praised for a meritorious humility, their calling for notice of

defects has grown into a troublesome obtrusion of their misfortunes, and has sunk what otherwise would have been pity into downright disgust.

This odd, and in its origin well-meant affectation, belonging to ugly people, (for it is not affectation of ugliness itself,) by degrees is sometimes converted into absolute pride in those singularities, which are exclusively their own. What else could make an unfortunate dwarf proud of his littleness? and talk with a sort of satisfaction of being still shorter than another, who was mentioned as famous for the same defect? Another instance of actual pride in deformity has likewise been related to me—of a black man, a trumpeter to a regiment, who was seriously hurt on being told of another regiment, in which there was another trumpeter, still more frightful than himself!

This species of pride is however very rare, and it must be acknowledged that a taste for ugliness is not sufficiently prevalent to be productive of *much* affectation.

Bodily Strength.

THIS is in earnest coveted by all people, as one of the greatest conveniencies and advantages in all situations; and most particularly so, where maintenance depends on exertions of strength, to which those of a delicate form are totally unequal. But though wished for as a desirable circumstance, is it not ridiculous, that ineffectual wishes for any blessing which like this is so entirely out of our power, should occasion an affectation of really enjoying it? And is it possible to refrain from laughter, when we so very frequently find the most puny of mortals boasting of their wondrous feats, and ignorance of fatigue; relating with self-complacency the short time in which a journey was performed; without reflecting that the merit, were there any, belonged to the horse rather than to the rider? the numbers of fox-chases followed by jovial evenings, which never produced a single head-ach? with numberless acts of equal prowess, which though it may be fortunate to have strength to execute, yet the performance of which, even if real, does not sufficiently redound to the credit of the performers to create admiration in the minds of those people

whose good opinion is worth obtaining; and which, when boasted of by one unequal to the mighty efforts, cannot fail of producing contempt.

Amongst the lower ranks, and amongst all school-boys, or very young men, the being able to lift enormous weights, to run with remarkable swiftness, to swallow more at one meal than might suffice a moderate man for three, or to overcome an adversary in a boxing-match; all these things are considered as such glorious achievements, that the affectation of them has occasioned many a broken head, to the no small confusion and perhaps anger of the vanquished party; who never fails to attribute his want of success to any accidental cause rather than the true one—his want of power to execute what he had undertaken: and who, mortified at having proved his weakness, where he wished to exhibit his strength, blames some undue advantage, which he maintains to have been taken; and so concludes in a quarrel what was begun in merriment!

Women are not often to be taxed with affectation of strength; for though I have known some few who were proud of their long walks, and long rides on horseback, yet personal strength being never considered as an addition to the elegance of feminine appearance, ladies are in general more addicted to the opposite and more delicate affectation of

Weakness,

WHICH is most assuredly not fashionable amongst men, who almost invariably have the folly of being hurt, if nature has not cast them in a gigantic mould; whilst the never-ceasing rage for admiration amongst women leads them to affect more weakness than they feel; fancying it so interesting, that it can never fail of attracting that pity in earnest, which is often so politely bestowed on the fair hand that has not strength to throw up windows, or to open drawers; which however yield to the attempt with perfect ease, when no obliging assistant is present to relieve her from an exertion beyond the power of so delicate a being!

Fatigue in a walk overcomes many a lady, who is forced to have recourse to the friendly arm, without whose support she could not have reached home; and many a one has fainted with the extreme warmth of a public place, and occasioned universal hurry and confusion in the search for hartshorn, or at least a glass of water:—Yet the same woman often goes over the same ground in company with only her sister, laughing and chattering all the way, not recollecting that a whole mile is far too great a distance

for her; and as often spends two or three hours dressing in a close room, too busily employed to take notice that the heat is far beyond that at which it is proper to faint in company!

It is not an uncommon, but a lamentable fault, to affect weakness; which, preventing the performance of things not in themselves agreeable, has furnished many a woman with an apparently reasonable excuse, founded on the convenient defect of her constitution: when she would have been ashamed to own in plain terms, what is however the true state of the case,) that nursing her child herself is more trouble than she chooses to undertake; and that going to church is at an hour that interferes with her usual disposition of her time, and inconsistent with her more entertaining engagements. Yet the convenient affectation of weakness allows her to grieve over the unfortunate necessity she is under of confiding her angel to the care of a wet nurse; and to express her regret at being forced, from motives of health, to abstain from religious duties, the propriety of which she talks of to others, although she never performs them herself!

This mode of recurring to affected weakness, as a satisfactory plea for not performing what the heart acknowledges to be requisite, merits I fear a much more serious rebuke, than that which cannot be

withheld from the palpable affectation of being fully able to attend every place of public diversion, and to endure every fatigue belonging to the unremitting pursuit of pleasure, without experiencing that miserable weakness, so constantly appealed to as a reason for preventing whatever is not amusement.

Those who are conscious that this is so, cannot I think avoid applying to themselves the not very consolatory observation, that "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." (Matt. xxiii. 28.)

Family.

PRIDE of Family has often been encouraged almost as a virtue; and the real advantage which might be derived from looking back to a train of worthy ancestors as examples for imitation, would make it scarcely possible absolutely to blame a feeling capable of producing the most laudable effects, were it fact, that not to disgrace their progenitors was a principle sufficiently impressed on the minds of descendants, to preserve them from the follies and errors, which I however must suspect were never yet checked by the recollection of a great, twenty times repeated, great-grandfather's conduct!

But seldom are the virtues only of ancestry the source of that pride or affectation I mean to allude to. It is the vain delight of being able to reckon a long line of titled names; or with equal pleasure to shew the unennobled, but ancient pedigree, which may be traced up to Saxon characters that nobody can read. This it is that creates a strange but con-

scious satisfaction in the heart of the *great man*, able to display the emblazoned parchment; which, though it may gratify and amuse himself, is very apt to provoke an indignant smile from the unentertained person who is favoured with the sight.

It is a very trite remark, that every body's pedigree is in truth of an equal date, since the King and the cobbler are both the children of Adam; but far be it from me by this common-place saying to encourage the wild confusion of ranks, and affected contempt for high birth, which have surely not been attended by any very pleasing effects amongst our neighbours on the Continent. Neither do I mean to reprobate, what is certainly useful as well as creditable, (provided it be not suffered to increase into arrogance) the preserving of family records with a kind of filial veneration, and looking over accounts of family transactions and connections with the reasonable satisfaction arising from a knowledge of being descended from a really respectable ancestry. Yet when the attention to family, and the consequences of it, are carried so far, (as is in some countries the unhappy practice,) that two amiable young people cannot be married, because the one cannot shew quite so many names in the pedigree as the other! and when people are prevented from devoting themselves to what they consider as the service of GOD, because in some parti-

cular convents rank must be proved, before it is possible to become the nominally humble inhabitant of the cloiswer, within those walls the mind ought not to be tainted with worldly grandeur; although the preparation for seclusion be attended with all the pomp of pride! that of family in the testimonials which are required; and that of splendour, in the magnificent as well as affectingly solemn scene of a nun's taking the veil:—then indeed does the folly, the almost sinful folly, of *little greatness* strike one in its full force; one shrinks from the vain-glorious pride “not made for men.” (Eccles. x. 18.) And if any thing could be urged in excuse for the late equalizing madness, which we all remember, it would be, when arrogance is permitted, nay authorised, to influence the engagements of affection, and those of devotion; for such monastic vows must be termed, even by those who look on them as fanciful enthusiasm.

If high birth, ever so justly claimed, be deemed unworthy of raising pride in a truly exalted mind, what shall we say to the mean affectation of great decent in many people, whose families are ennobled merely by the sums of money expended in the acquirement of the Bloody Hand, or still more delightful Coronet, which they view with such satisfaction on their carriages; whilst they endeavour to forget, what it is too absurd to be ashamed of, that their

forefathers laboured hard for the fortune, and earned by industry what is now squandered in useless distinctions? Nor does the title, after all, confer the expected consequence; for the ancient, though poor family, always looks with an eye of scorn on the modern acquisition, and derides the pretty affectation by ill-natured remarks on the origin of the new great man.

But it is not so much pride of family, for it is difficult positively to deceive on that head, neither is it considered in this country with the respect which it commands in others; it is not so much the rank of ancestors, as that of great connections, and great acquaintance, which are affectedly introduced into every conversation, and quoted on every occasion where it is practicable to use the name, were it only to tell us that Lord and Lady **** love boiled mutton better than roast!

If a relation marry a titled person, the Lord or Lady are immediately the most charming of the family, and their accomplishments eclipse those of every other untitled cousin. How very often too do we hear people of rank spoken of as remarkable intimates by those, who, though they may be inscribed on the visiting list, have yet little or no real acquaintance with the *dear friend*, whose name, though mentioned in some circles as a subject

of pride, yet in others is sparingly and cautiously introduced through fear of the very probable detection of fraud! I have heard of a man, who had formerly been an hair-dresser, and who, in the course of his life endeavouring to pass himself off as a gentleman, used to talk of having been in company with such and such, (naming well-known names,) repeating phrases peculiar to them, stories they were in the habit of telling; and by this means making it so clear that he was well acquainted with the persons in question, as not to leave a doubt on the subject. And, after all, positive falsehood there was none: the man knew what he said, but did not design it should ever have been discovered that he was frizzing and powdering all the time he was in the room!

This silly boasting of great connections with and great knowledge of the great, which is affected by the lowest only of people, (low in intellect, if not in situation,) must always defeat its own end, and overwhelm the boaster with confusion; when it may so happen that he is scarcely noticed by his pretended intimate, who on meeting him may possibly only return his bow by touching his hat with the vacant stare of ignorance.

Affectation of greatness shews itself on many other occasions, where it equally draws the boaster into unpleasant and still more distressing circum-

stances; as when the youth who has talked of the grandeur of his family mansion, is ashamed of directing his college acquaintance to the comfortable farmhouse, where he might be hospitably received, and thus loses the pleasure of his friend's company, because pride stands in the way! The same sort of character would and must blush to see a person of his acquaintance enter the shop, which he is conscious is his home, in a lane in the City; when he had previously wished it to be understood that his father lived in one of the most elegant squares in the metropolis.

Sorry I am to be too certain that these instances are by no means rare; and though indisputably in their beginning owing to mere despicable affectation, yet are they also tainted by, and cannot be cleared from, the imputation of still deeper error—being a most abominable mixture of Pride, Falsehood, and Contempt for Parents!

Low Birth.

IT is natural, and provided it be kept confined within due bounds, it is surely allowable for a man to glory in having, by proper industry and applica-

tion, raised himself to the top of a profession, supported a family in affluence, and given education to his children, which his own situation at the beginning of his life had denied to him. The man who feels all these comforts, not proceeding from the accidental circumstances of birth or fortune, but from the meritorious exertions of the faculties bestowed on him by the Giver of all things; may justly reflect with satisfaction on the low birth which was his origin, and humbly bless the gracious assistance he has received in the improvement of talents which have been the source of so much happiness. This man may delight to talk in his own family of his former state in the strongest terms; may and ought to make use of examples drawn from it, to check any rising pride he may observe in his descendants, from consciousness of wealth, or perhaps of title; supposing him advanced to those distinctions which are so often the well-earned reward of an active and industrious life. But if he continually obtrude the subject and his own history into general conversation, then will the affected humility with regard to birth become obvious to every eye; the pride he seems to take in belonging to a family raised from nothing will shew itself to consist of, what in fact it is, a great deal of self-applause, with no small proportion of vanity, arising

from wealth or talents. Let us be proud of neither as our own acquisition, but grateful for the gifts, and careful to improve both, not only for our own, but for our children's, and our neighbour's advantage, by the force of steady example, which is indisputably the best encouragement to perseverance in well-doing.

But not only the self-consciousness of present enjoyment is productive of the affectation of low birth; envy, I am sorry to say, very commonly gives rise to this sensation: for the person who is hurt at seeing a former companion risen into rank so beyond expectation, from vexation at his own more moderate condition, often feels ill-natured pleasure in the sarcastic recollection of youthful employments, in order strongly to mark the contrast between the grandeur he covets, and the poverty he affects so complacently to remember. There was no humility, there was no real pleasure, in the reflection of being a very low man; there was no satisfaction, but the mean one of shewing a former similarity of station, though there was now a difference, which used to make a farmer (a rich one too he was, though not so much so as the man he envied, and who in his opinion gave himself airs on his purse) so fond of observing, whenever, or on whatever occasion, his neighbour was mentioned, "He and I are comfortable now,

“but we have often when we were boys followed the same plough, for we worked for the same master. Ah! he’s well off now; but I remember what I remember!” Here was no true delight from the honest acknowledgment of low birth, but much affectation of it: as there is no real regard for moderation in the ridiculous contempt expressed by many people for all distinctions of rank and title. They are so far from humble, that they are usually the proudest of beings in their hearts; and though with a vulgar laugh they may love to say, “Give me the money, and you may keep the title,” yet none of them have the real want of value for it, to which they pretend, witness the secret satisfaction which pierces through the most studied concealment, when chance produces an intimacy with the great! And whatever meanness there may be in the absurd court sometimes paid to rank, yet the world having determined to treat these distinctions with honour, no affectation of disregarding established rules will ever persuade me, that when the honour is paid to any individual, he in his heart dislikes, or positively despises it.

It certainly seems incomprehensible that there should be any satisfaction in the silly pleasure of one person’s walking through a door before another, or in the privilege of cutting first at cards; but that these trifles are earnestly coveted, every

day’s experience so clearly evinces, that claims for precedence have ere now been known to exist in an alms-house!

Though such instances of folly reflect the strongest ridicule on the veneration for high birth, which is felt by some persons, yet it is fully as ludicrous to make a parade of wisdom, by affecting to despise the common modes of life. The words ‘My Lord’ are not, cannot, be more offensive to the wisest ear than ‘Sir;’ and though a man may feel ashamed for the few whose servile manners create reasonable disgust, he is not himself hurt by being spoken to with the respect due to his station: though whether deference be shewn from a compliance with custom, or from a higher source, which high and low may equally command,—from respect for character,—must make a considerable difference in the mind of every one. And true unbiassed respect being in every human creature’s reach, so we may surely indulge a hope that it is a distinction eagerly sought for by every man of sense, and of virtue.

Good Health.

NATURAL, constitutional Good Health is so entirely out of our reach, that to affect it is as ridiculous, and indeed as fruitless, as it would be for a dwarf to emulate the height of a giant. Yet as the injury of health is most certainly within our power, and many, if I must not say most, disorders originate in imprudence; so does the preservation of the blessing, when once bestowed, require a degree of care and temperance to secure it, which the very young are but too apt to ridicule under the appellation of old women's notions; till in the course of a few years they begin to discover that a little early attention would probably have procured them an easier journey down the hill of life, than at first setting out appeared to them either necessary or agreeable. No—to take any trouble to obtain, or to secure blessings, is by no means worth a thought from the young and lively; yet it is absolutely necessary to affect being in possession of those the farthest removed from their attainment.

Very like the pride of bodily strength is that of good health. No young man or woman ever per-

mits the consideration of attention to it to interfere with a scheme for amusement; there is a vanity in being superior to all the dangers arising from heat or cold, wind or rain, and the consequent complaints they are likely to produce. “Oh, I never catch cold!” “Lord, I never take stuff out of a nasty shop!” are very common assertions from many a woman, whose sickly countenance does not agree with her boasted hardiness, and whose apothecary's bill perhaps contradicts her never having recourse to his drugs. Why should there be such shame in the consciousness of suffering under a misfortune, as to give rise to the affectation of an opposite blessing in order to conceal it?

It is reasonable moderately to wish for every possible happiness and advantage which the world affords. Health, without doubt, is one of the very first on the list of what all people desire; and should its dreadful opposite be owing to the irregularities of the sufferer, then indeed is there cause not only for shame, but for the deepest contrition, embittered by the humiliating acknowledgment of being most justly paying the penalty of former error: but if the poor invalid feel no self-reproach, rendering the torments of disease doubly painful, why should there be even the shadow of ideal disgrace mingled with the quiet endurance of sickness? or with confessing the in-

fiction which cannot be avoided, and which for some good purpose has been permitted, in order to purify that *better part*, on whose well-doing is to depend eternal life? To despise such warnings is madness! most particularly when, as in the instances of being ashamed of misfortune, the deceiver by a pretence of false health attempts a concealment of those chastisements, to which, designed as they are for our benefit, submission is required.

“ Lord! there is no being so wondrous grave “ about every trifle; who, I wonder, would like to “ talk of their corns, or choose to own having a “ decayed tooth?” To this exclamation, which I can fancy I hear, I reply, that there is assuredly no occasion; nay, that it is highly indelicate, to introduce such subjects into common conversation; nor do I at all mean to recommend such an outrage to the decency of manners so constantly to be observed: Yet I strongly wish to guard my young friends from the opposite extreme of affected delicacy, in boasting of a freedom from pain or illness, which is no merit of theirs; or of a good state of health, which if they happily possess, they had best peaceably enjoy; and which if they do not, the misfortune will inevitably be discovered sooner or later; but very probably not till their amazing pretended stoutness has drawn them into many an inconvenience, or

serious and lasting injury to their constitutions, and into many an awkward circumstance, when forced to the disagreeable confession, that the being always equal to all weather and all difficulties, was so far from truth, as to be in fact a downright falsehood!

Illness.

THIS is far more generally affected than the former very reasonable object of desire; there is a something so interesting in the delicate languor sometimes attending illness, that numbers of people have been known to personate sickness, in order to obtain the kind compassion which suffering so frequently excites. Not only women, who are chiefly accused of this unworthy foible, but men likewise are often guilty, for the sake of pity, of making the most of any accident that befalls them, or of any habitual complaint they may be liable to. So soothing is it to be nursed and lamented over by the tenderness of affection! Yet though pity from those we love be a mark of kindness, from which it is impossible not to receive satisfaction, and not to feel gratitude, let us beware of overstepping the bounds of prudence

in venturing to rase it. The too frequent recurrence of the same scene fatigues the most affectionate friends; and interesting as illness may in some instances appear in its beginning, the earnestness of condolence will at last wear out: and sorry have I often been to observe that the long continuance of distress, instead of increasing, (as rationally it ought,) really serves to lessen compassion. The exertion of the sufferer to endure is no longer dwelt on as highly praise-worthy by the beholder; it comes as a thing of course, and is therefore disregarded; apprehension is no longer alarmed for the fate of the sick person, who, having so often overcome similar attacks, is probably in no danger: all these circumstances blended together must and do produce a sort of indifference, not arising from any want of regard, but which is the natural effect of a natural cause—the certain operation of time.

But as the most true and least disagreeable complaints are likely by degrees to tire those who are bound by love or by duty to attend on the sick, and as some disorders are in their nature disgusting; how very cautious ought those to be, who are conscious of such misfortunes, in giving way to fancies, to offensive habits, to idle complainings, or to exacting more attendance from their friends and dependants than is absolutely necessary. Want of resolution to strug-

gle against disease is a fault both to GOD and to man: towards GOD, that we do not endeavour to improve the trial which it is his will to impose, into a commencement at least of virtue, by an entire resignation to his decrees, which his mercy will not fail to assist, till the suffering shall gradually increase into its own reward: towards man it is a fault, because we do not act in regard to him, as we would wish he should treat us in similar circumstances.

We cannot suppose it generous to complain of every trifle, and to amuse the eye and the ear of friendship with a continual recurrence to sufferings. We know that we are happy when we hear of the relief from uneasiness enjoyed by those we love; then why should the dolorous countenance, and the “very indifferent indeed,” be the constant reception offered by so many people to those who are most interested in their welfare? Yet that this is a daily fact, all people know; and there scarcely exists any one who has not seen an instance of a sick person’s forgetting in ten minutes the melancholy and load of illness with which they were oppressed during the first account of themselves, and then joining as loudly in the merriment of the company as any body in the room. If this be so, then possibly some degree of exertion might have dissipated the gloom, which at first cast a damp on the pleasure of the friendly en-

quirer, whilst the selfish love of compassion would laudably have yielded to that of bestowing satisfaction.

But this kind of affectation of illness, or rather exaggeration of its powers, is not all. There is a degree of affectation of it, sometimes practised with the most designing motives and of the most criminal nature. When to obtain charity, or to gain any favourite end, a person has art and meanness enough to counterfeit illness, which, by interesting the feelings of those who witness the false suffering, receive the indulgencies, and perhaps gifts, which would not have been granted to high health; when such falsehood can deliberately be had recourse to, we do not scruple to pronounce the actor or actress of the infamous farce capable of any wickedness whatever, which in their opinion will further either their pleasure or convenience. But without so deep-laid a scheme for deceit, (which I grieve to say I have known practised, and have rejoiced on its merited detection,) it is not an uncommon excuse amongst numbers of people, who look upon what they choose to denominate a *white lie* as perfectly innocent, to make use of perhaps habitual ill-health, at a time when they are quite well; or to have recourse to a convenient head-ach, as a reason for neglecting any appointment, or omitting to do any thing not entirely agreeable to themselves. Without

much intention of fraud is the invention made use of: but let them beware of familiarity with falsehood; for habit being allowed to be a second nature, those who acquire a customary disregard for truth in slight matters, will scarcely feel the veneration for it which is requisite in those of moment, and indeed in every action of life: for though the phrase a *white lie* may be a very good joke, it is, like most jokes, perfectly devoid of meaning. I know of no difference to alter the reality of its nature; and though some are confessedly more atrocious than others, the lie still remains a lie, and is disgraceful as well as intrinsically wicked.

The deceit of affected illness is peculiarly mischievous, since it injures numbers of people not at all connected with the miserable impostor; hardening the hearts of all who hear of, and particularly of those who have had the mortifying task of detecting, the trick; and who have thus been rendered less ready to compassionate and to relieve real distress, when it may be their fate to meet with it.

How many people have we known harassed by the continually feigned, or (almost equally criminal) the indulged, illness of those they live with, till an appearance of harshness has been produced in their manner whenever ill-health was mentioned, which certainly formed no part of what was originally a mild

and feeling temper; but which fretted beyond endurance at the daily repetition of the same nonsense, changed at last into an unkind negligence for even those whose sufferings were but too real. "As a madman who casteth fire-brands, arrows, and death, so is the man that deceiveth his neighbour, and saith am I not in sport?" (Prov. xxvi. 18, 19.) May this be a warning to those who trifle with the tenderness excited by illness; may they remember that they are venturing to wield most delicate as well as most dangerous weapons, which wound sharply with many edges, and will in all probability sooner or later recoil upon themselves!

Memory.

NOTHING is more entertaining, or often more instructive, than the conversation of a person, retaining all the spirit and faculties of youth, full of anecdotes of their own time, told with the good-humoured cheerfulness which frequently characterizes agreeable old-age; pleased by relating scenes in which they were formerly engaged, pleased by the attention bestowed on their story, and giving pleasure to the hearers by the description of circumstances in every respect different from the occurrences of the present hour.

Memory in age is engaging; Memory in youth is of the highest value; it is the foundation of all useful knowledge, furnishes constant amusement to the possessor, as well as to those who profit by its participation. But the affectation of this pleasing quality in either the old or the young is abominable, and yet so common, that one would almost suppose want of recollection was a sin; so angry are all people, when want of memory, or mere mistake on some immaterial point, happens to be imputed to them.

Affectation of an exact memory is to be met with in every conversation on every subject, from the most trivial to the most important circumstance the world affords. Every body knows every thing, and is able to give so exact a report of every occurrence, that did not testimony sometimes clash, one might be tempted to believe that those who describe so minutely must have been present! yet the contrary is usually the case; and rather than the memory should be doubted, a thousand little incidents which never took place are invented on the occasion of the moment. Great talkers, and people having the unfortunate character of a good memory, are those who are most apt to fall into this inventive absurdity, which must in all probability produce contradiction from one-half of their acquaintance, who had equal, if not more, opportunities of knowing the real circumstances of the event; but the persons famous for memory are too tenacious of the reputation, ever to condescend to a confession of having forgotten any one point of their story, or (what might possibly be still more mortifying) to acknowledge their total ignorance of a fact, on which they happen to be questioned.

The affectation of correct memory shews itself by knowing, to the precise exactitude of a day, the date of the birth, marriage, or death of any one who is named; as likewise the connections, relationships,

value of estates, and fortunes given with daughters, in every family of consequence in the kingdom for the last hundred years; with the secret causes of every extraordinary event, which has created surprise in the minds of those most acquainted with the people whose conduct is the present object of wonder. But unfortunately, when it so happens that this superabundant memory proves to be mere affectation of superior but false information, then does the eagerly told and eagerly listened-to intelligence sink into neglect; and the invidious remark, of "Oh! it was only one of ****'s stories," stamps the retailer of news with lasting disgrace.

Consequential affectation of being one of the first to report whatever constitutes the news of the day, often leads the gossiping busy-body into the suspicious predicament of being supposed to invent or grossly exaggerate the tale which has been told with over-bearing conceit, and mixed with the most notorious blunders—and all, to gain the poor comfort of being reckoned well-informed! This sort of chattering memory is as troublesome and really mischievous, as it is disagreeable; it interrupts the thread of all discourse, to set the company right in some point of relationship quite foreign to the drift of the conversation in which the names were unluckily introduced, that gave opportunity to the good memory to dis-

play itself: And it is assuredly mischievous, by furthering a constant propagation of scandal and foolish anecdote; for people proud of their memories seldom let any opportunity slip of shewing it to the best advantage, and never take time to consider whether the telling the story they are so earnest to circulate may not eventually give more pain to those concerned in it, than they themselves can possibly derive pleasure from being one of the very first who knew and *set it a-going!*

Affectation of memory in subjects of real knowledge is so sure to proclaim its own deficiencies, that it is truly astonishing to find how many people endeavour to appear well acquainted with dates of events, with historical facts, with passages of poetry, and texts of scripture; when immediate reference to the book would rectify the silly blunder, which was made in lamely repeating what, when found, would perhaps bear a completely different meaning from that into which an ignorant attempt to appear knowing had tortured the poor misquoted words.

A good memory is indisputably in all professions, as in every other circumstance of life, one of the greatest advantages, and indeed (from its usefulness) blessings; but although in great measure a natural quality, it is nevertheless so capable of improvement, that it is well known, the more it is exercised, the

more it is strengthened; and that nothing so much tends to the decrease of its powers as the indolent avowal some people are too ready to make, that they never remember any thing. Mere idleness it is that prompts the confession; for people can so little bear to be detected in want of memory, that few like to be set right in a mistake, even when glaringly wrong: and I never knew any person with the most erring recollection, who submitted more patiently to the contradiction of his story, than the more sapient being who could relate every particular with the most apparent correctness. Idleness as certainly produces a defective memory, as employment of the mind encourages a good one. But pleasing as memory is, and carefully as it requires cultivation, equal care should studiously be taken to avoid that most tiresome of all qualities, the becoming a prosing memorialist; who, languishing to keep up the reputation of a retentive mind, with the utmost solemnity is so obliging as to inform us how many kittens a great-grandfather's god-mother's cat had at a birth in the year 1700!

Forgetfulness, or Absence.

MANY extremely sensible persons, with minds almost wholly engrossed by objects of business, of serious study, or of material importance to themselves or their connections, have at times betrayed an absence of mind, which has led them into inconvenient and even ridiculous accidents; that have sometimes occasioned vexation, and sometimes laughter, amongst their friends, but have been allowed for, or excused, on the plea of their thoughts being too much occupied for them to attend to the common occurrences of life.

So many really wise people have occasionally been known to commit awkward mistakes owing to forgetfulness, that it has not unfrequently been a sort of fashion, and in truth a most foolish one, to imitate the defect rather than the more admirable part of their character; absurdly fancying the same absent manner might denote an equally abstracted mind with that of the man, who, not having studied his part before hand, feels ashamed of his awkwardness as soon as he discovers it; whilst his copyist, on the contrary, would be cruelly mortified if no one took notice of his blunders.

Affected absence of mind, and forgetfulness of present company, has frequently been displayed by young people, who have continued reading, that is, have kept the book in their hand, after several others were talking around, or perhaps to them; but the sidelong glance to observe whether their employment was remarked, has too clearly explained the artifice, for the sudden start, or eager exclamation of "How long have you been there?" to take the desired effect. Indeed the best method of repressing the pride attending on this very unpleasant affectation of absence, is by taking no manner of notice of a folly, which neglect punishes sufficiently, and which will die a natural death as soon as no one seems struck by it as a singularity. To boast of forgetfulness is in fact boasting of being extremely disagreeable and troublesome to all your acquaintance, who cannot think you the more charming for constantly breaking an appointment: and the absence which makes a man put his gloves upon his head, and endeavour to thrust his hat into his pocket, is surely an *effort of genius* by no means desirable. If it be natural, it is a misfortune to be afflicted with so uncomfortable a malady; and if it be mere affectation, to make people stare, it is too despicable to provoke merriment.

Absence of mind, and forgetfulness of people and of customs, is certainly very likely to grow upon those, who, leading a retired or (though it sound at first contradictory) an employed life in some particular pursuit, consequently have not that interruption to their general train of thought, which must daily occur to others who mix in the busy scenes of society. Not meeting with circumstances that make strong impressions on their minds, their ideas must be confined to their own regular circle of occupation; and when called by any accident out of their usual line, they cannot but be greatly at a loss how to join with ease to themselves or their friends in general conversation, on topics they scarcely understand, and not one of which probably raises the least interest in their mind.

But is this comfortless shy creature an object worth imitation? Even though the person in question were one of the most learned of men, his abashed awkward sensations make him wish himself once more buried in his study; where no ironical smiles would remind him of his confusion, and where nothing would recall to him, what he too sensibly feels when in company, the inconveniencies of habitual solitude, with the danger and imprudence of indulging an unlimited taste for retirement, and of contracting habits of quiet, which occasion misery

when forced to change into the bustle which constitutes the pleasure of half the world.

If such are the feelings of an absent man, is either absence or awkwardness worth affecting? Is it civil, or is it worth while, to pour a glass of wine over a lady's gown, instead of placing it before her; and to give her the candlestick, if she ask for the sugar-basin, for the sake of hearing, "Lord! you "you are so absent?" Yet such things do happen!

Riches

SHEW in dress, in table, in every part of household œconomy, is to be observed in those who have themselves barely the necessities of life, but who strain every nerve to make an appearance on those days when they give their friends an entertainment. Affectation of wealth pervades every rank, and is almost always to be found in that class of people who are most in want of the comforts and conveniences procured by the riches which they covet, and make belief to possess; and it is vexatious to observe how many persons of good family, but reduced from the affluent incomes they once enjoyed, affect indifference as to money, and carelessness as to what is spent, thus most clearly marking how little they have to spend.

But this foolish affectation is not confined to stations, where to vie in splendour with constant companions, whose elegance has set the example, and whose magnificence having been partaken of, may plead some faint excuse for yielding to the temptation of appearing able to be equally fashionable: it is not the great alone who labour for the reputation of living in a *great stile*: there are various degrees of

ideal grandeur—what would be despised in one set, being admired in another; and the desire of being thought rich, will on consideration be found to sink very low indeed.

Pride in appearance, which is in fact pride in riches, (since finery must be the produce of wealth,) occasions the affectation of it in much of the shabby finery so conspicuous in the dress of people in narrow circumstances; who, with many an anxious contrivance, endeavour to give their coarse muslin of 14d. per yard the air of an expensive one, and to make up their dyed or darned old clothes into shapes of the newe sttaste. The act of œconomy in converting every thing to use as long as possible, is commendable; but not the affected vanity of wearing what is too expensive for a moderate station of life. The desire of shew may be traced to the very poorest people; witness the clothing of nearly beggars—a bonnet made of rags, but in a *smart cut*, and ornaments of paper instead of ribbon; being not invented instances, but positive truths!

I once knew a woman so far in distress that she was glad to receive a trifle as charity, who chose to keep her name of being *well to pass* by the following artifice; which was discovered by answering, when she was one day questioned as to what had kept her from church—"Why, d'ye see, I expected some

“ friends in the evening, and it would have been odd, if it had seemed that I could leave cooking ; so I did not go, that they might not say there was no dinner dressed on a Sunday.” Another as strong mark of affected riches I actually saw in a cottager ; who, when a lady gave a half-penny a-piece to each of his children, and one of the babies ran up to him to shew the fine gift, sent the child from him with a look of disdain and anger, saying at the same time, “ What dost bring it to me for ? “ I doesn’t want a halfpenny.” He knew himself to be, though a labouring man, by no means in want, and felt offended by the donation, which seemed to imply in the inconsiderate giver an ignorance of his real situation.

Honest pleasure in well-acquired and well-spent riches is an allowable sensation ; but the attempt to pass for being rich, by affecting more expense than is incurred, or by squandering more than is convenient, in order not to be outdone, (and yet is all the time regretted ;) is a meanness so very despicable, that it is sad to reflect how very commonly it is to be met with. People in bad circumstances affect riches, to conceal the truth ; but in the silly trial to deceive, usually reduce themselves to the positive poverty, of which they so much dreaded the very name ; but which, if not occasioned by inconsiderate vanity or

imprudent conduct, is surely not in itself the slightest disgrace ; and is a misfortune of which no one has more reason to be ashamed, than of any natural defect of person, with which they may happen to be born, or are afterwards afflicted ; which, whilst it may possibly be the cause of both sorrow and inconvenience, yet certainly ought never to raise a blush on any countenance belonging to a person endued with tolerable good-sense, or with that preservative from all lasting mortification—religious principle.

Poverty.

POOR people, as has just been observed, frequently make a display of false affluence, whilst those who really possess it as often are guilty of the affectation of poverty. Not at all wishing to be credited, how very common is, “ Oh ! I cannot afford such things,” from the lips of persons who say it only to be contradicted ; and who, the more strongly to mark their expensive establishment and large income, are continually repeating their assurances of the necessity of retrenching ; observing with a most self-satisfied air, that in these dear times one can

only live in the most private manner ; and consequentially informing us that since the violent increase of taxes, they have already found it necessary to lay down one of their numerous carriages, and really have it in contemplation to dismiss three or four of their train of men-servants !

It would be happy if such affectation of poverty, which is indeed ostentation of riches, sometimes met with its due punishment, by creating a belief in the hearers, that some real loss has befallen the purse-proud fool, and that the distress which is so formally mentioned as a foundation : but, on the contrary, the people who utter these absurd complaints of nothing, are too often rewarded by gaining the adulation they sought after, and flattered by the observations which are made of the greatness of their fortune, and of how little consequence any additional expense can be to them. The difference is next pointed out between them and some other acquaintance who is named, on the smallness of whose income much *sai-disant* good-natured pity is bestowed, and much comparison made, which only serves still more to fill up the measure of the poor rich person's vanity.

Nor is this the only manner in which poverty is affected ; the miser has frequent recourse to it, for the purpose of concealing the treasure which it is

his only pleasure to hoard, and then perhaps to leave tied up to accumulate for many years, before it shall devolve to some unknown heir, whose life will probably never be extended to a span that can admit the possibility of his enjoying those sums, which never were useful to the original proprietor. Grudging to himself, and even to his dog, the common necessities of life, the miser affects his deceitful poverty to make up a sum, the name of which is all the satisfaction he has ever known from it ; from which neither he nor any body else has ever profited, and for which no one will ever be obliged to him ! clearly not during his life, and most probably not even after his death.

What is left by will is seldom considered as a gift ; and the ungrateful saying, “ Why, he could not “ carry his money with him,” is, although an unfeeling, not an unnatural observation ; particularly when the value and comfort of the legacy is so considerably lessened, as often happens by the narrow-minded restrictions of the will that bequeaths it.

Poverty is likewise, as we well know, most frequently and most wickedly affected by the apparently wretched beggar, who riots in the charity his pretended misery has extorted from the benevolent hand, which perhaps can but ill spare the relief it has bestowed ! This criminal deceit, it is true, steps

far beyond the mean folly of affectation, which is more to my présent purpose. But whilst every body unites in detesting a fraud when it is so artfully practised, and in so serious a manner, I wish they could be prevailed on to pay a little more attention to the absurdity of affecting to be poor, in order to remind the world of wealth; and to reflect that conscience will inevitably call them to a strict account for every deceit that is ventured upon, be the subject ever so trifling. The slightest deviation from truth is a fault that seldom, if ever, escapes detection, with the consequent disgrace and punishment it so justly merits; and which, however long it may be delayed, will not be the less certain in *this* world, as well as in the *next*!

Youth.

NO one can live in this world, in a private or a public manner, no one can look into a place of amusement, or visit a parish workhouse, without perceiving innumerable instances of the inclination to be thought young, and of the affectation of youth, tottering on the brink of the grave, and attending the most decrepid old-age to the last moments of existence!

Youth is confessedly not in our power; and though we may struggle to detain the flying passenger, we all the time know how ineffectual is the attempt; that all the paint and all the art of the most ingenious contriver cannot conceal the wrinkles of old-age; that the shewy gaudiness of dress cannot amend the withered figure, nor the affected gaiety and frivolous chatter of threescore pass for the cheerfulness of twenty! Impossible as it is to deceive in this point, it is surely most extraordinary, that having all had our share of youth, knowing we shall if we live, all have our share of age; yet we cannot rest satisfied with enjoying each at its proper season; but almost all of us have already done so, or shall affect and covet

both these circumstances exactly at the periods when we have not the slightest pretensions to them: for the child is ashamed of its youth; and the old person of that age, which would be venerable, were it suffered to appear what it really is. But with a view to imitate what is unattainable, both the young and the old affect the direct contrary from the existing fact; and each incurs ridicule from the unavailing attempt.

Although people may sometimes like to talk of their advanced years themselves, yet is almost every body offended if the term old, or if an allusion to age, be inadvertently applied to them. Thus the thoughtless speech sometimes made by a grand-child, "Oh! I suppose that happened an hundred years ago," is not unfrequently replied to with, 'Not so very old neither,' accompanied by a drawing up of displeasure, that marks the indiscretion which has been committed. We are told that "the hoary head is a crown of glory, if it be found in the way of righteousness;" (Prov. xvi. 18;) and when we do meet with it in its proper place, naturally feel all the respect which is so justly its due: but none is or can be inspired by the grey head still anxiously striving to appear young, still visiting all gay places of fashionable resort, and still endeavouring to cling to every frivolous pleasure; which, though pardon-

able in youth, is so despicable in old age, that it joins indignation with the concern it is impossible not to feel, at finding no thoughts occupying the mind of the poor declining mortal, but such as are, alas! far from preparatory for the change so speedily to take place.

There cannot be, I think, a stronger proof of the very prevalent fondness for youth, which belongs to every situation and time of life, than in the behaviour of a woman who lived on charity. On petitioning for some additional relief from her parish, she was told by the person who was drawing up her case, that her age must be mentioned; but seeming rather averse to disclose the important secret, and saying she never had known exactly what it was, "Well," said the friend, who meant to assist her, "we must make it all as bad as we can, consistently with truth; so I may certainly very safely say 'fifty.'" 'No, no, Ma'am,' interrupted the poor creature, with the greatest eagerness, 'No, not so bad as fifty; I have been a-thinking, and am sure 'I ben't more than forty-nine, and not quite half 'neither.' This wretched woman was diseased, deformed, and in the most abject poverty; yet felt the affectation of youth as strongly as a fine lady, who puts on rouge, and multiplies ornaments, to conceal years that will not be concealed.

The ludicrous characters of old beaux, or old beauties, are so perfectly known, and have so often so well been exhibited on the stage, and so correctly drawn in various kinds of most excellent writings, that I am aware of treading on very beaten ground, when I at all venture to mention in a much humbler way the extreme folly of such affectation. Yet though I acknowledge how much better the same observations have been made long before me, I nevertheless cannot resist the inclination of raising my additional voice against *elderly youth*; and should feel highly gratified, could I suppose it possible, that I shall prevail on any one lady to bestow her whole stock of feathers and artificial flowers on her grand-daughter; or persuade any one old gentleman, instead of talking nonsense to girls who laugh at him, to join their mothers and aunts at the whist-table!

Age.

THE approaches even of Age are in general so dreaded, that it is never affected except by the very young indeed, or by those people, who, having attained to a most extraordinary number of years, feel

on the score of singularity a pride in what is almost exclusively their own. So one has heard it reported of men who were wonders of old age, that they have actually cheated a year or two in their account of themselves, in order to secure the reputation of *out-doing* another remarkable instance of longevity; and "not so old as me," is sometimes said with as much secret satisfaction as might have been felt by the same person forty or fifty years before, if mistaken for one of twenty years younger! But in the same proportion as extreme old age is very rare, such instances of affectation very seldom occur.

Circumstances of interest sometimes occasion an addition of more years than are true; but as that account is influenced by different motives, it cannot (though it be deceit) come under the head of positive affectation of age. But in childhood, our eager desire to be old outstrips even the fleeting moments of our life; there is an ideal consequence belonging to every added year, which makes most children, if questioned as to their age, answer "going of ten," even though the birth-day which completed nine years happened only the day before. As they grow a little older, the dignity of being a year forwarder than their companions is often shewn by marks of affected neglect; and "such a one is quite a baby," is said with an air of contempt which would provoke

laughter, did it not rather excite compassion for the little conceited creature, whose affectation will so soon change its ground.

Nothing can exceed the strictness of government, and the pert womanly airs, assumed by a girl of thirteen or fourteen, entrusted for a few hours with the care of others younger than herself; unless it be, the scornful condescension with which a boy of the same age deigns to notice a junior school-fellow, whom he chances to meet at a friend's house during holidays! and it must honestly be confessed, that the honour done by the notice is usually as gratefully received as it is superciliously conferred.

Since increase of age then seems to bring with it the privilege of making inferiors fully sensible of the existing difference *in consequence*; we can hardly wonder at the ardent desire for the period of man or womanhood, which is looked up to as a certain emancipation from government!

But the young lady who marries at sixteen, and fancies herself happy, because she can go out when she pleases without asking leave; and the young man, who at one and twenty begins, uncontrouled by guardians, to squander his estate according to his own taste; will both of them probably soon discover that age alone will not insure freedom, and that disappointment will shew itself in the unpleasant circum-

stance of a husband's being vulgar enough to give advice, and moreover expecting it to be taken; as also when creditors will be troublesome with their bills, and enforce their payment in a disagreeable manner! This happy *age*, which had been affected before it arrived, and delighted in as soon as it came, bringing so little of the expected pleasure with it, is soon discovered to be no longer worth assuming; and very soon indeed does disappointed *middle-age* adopt the affectation of youth which has just been noticed. For not to be satisfied with our present state, be it what it may, is a determination which seems universally the practice of every rank and every period of life; and affectation of somewhat foreign from the truth, the general rule of action by which the world agrees to be governed; in open defiance of the commands to be content, delivered in the Bible, and of the precepts to that purpose to be met with in almost every book, whether grave or gay, which may chance to be read.

WHETHER the readers of my little book will approve of my sentiments, or be tired of the Affec-tation which I have at last brought to a conclusion, it is not for me to pretend to foresee. This only I know, that fear of fatiguing attention (for which I am thankful to all those who have favoured me with travelling through to the end of observations which I acknowledge to be neither "new nor rare") has alone prevented my saying still more than I have done on many subjects, which I have very much at heart:—most sincerely wishing for amendment in some of my young friends; and to guard others from follies, which I in my time have committed, grieved for when over, and therefore wish to place clearly before the eyes of those I would be glad to think of in a more perfect light than I dare of myself.

The instances I have introduced are all either strictly true, on my own personal knowledge, or related to me from such authority as admits of no doubt; and where any trifling variation occurs, with such foundation in truth as to be nearly the same thing, changed only perhaps from the original

fact in some indifferent point of time or place, quite immaterial to the story.

Whether I shall have succeeded in serving or amusing any one of my readers, I know not; but I have amused and so far served myself, that I have employed many a lonely hour in the chamber of sickness, which might have been gloomy, had it not been filled by writing the trifle, which I now submit to a less partial judgment than that of its author.

FINIS.





177

739

Thoughts on Affliction

13070525

COLUMBIA UNIVERSITY



0032147503

BUTLER STACKS